This is the 53rd Special Monthly Edition which fair-minded non-Catholics will be anxious to peruse.

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

☞ ON THE LAST SUNDAY OF EACH MONTH OUR PAPER FEATURES ONE SUBJECT, WHICH INTERESTS THOUSANDS OF AMERICANS. IF IT COMES TO YOU, A FRIEND HAS ORDERED IT SENT.

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From Eternity Through Time To Eternity

The Church's Pastoral Mission of Charity.

THE SOUL AND THE SHEPHERD

YOU are a human being. You are here in a world that is somewhat perplexing. It is not a simple world, in spite of the claims of some philosophers to the contrary. It is a complex world, and you must adapt yourself in some way toward this world in which you happen to find yourself. You have come late upon the scene; and, in spite of your possible wish that the world had been fashioned otherwise, you are obliged to largely accept as it is the world that you have found.

At the very outset you are confronted by a problem. It is an old problem, the conflict between the inner and the outer, between idealism and realism, between the spirit and the flesh. It will be necessary for you to have some assistance because, since you came here late, you have found that a foundation has already been laid by others, by men and women who before your day have lived and died. It will be necessary for you to direct yourself in some way toward the institutions of what men call civilization. You will either accept or reject these institutions which you found here on entering the world. If you reject them you will strive to supplant them with what you regard as better; but, in any case, the assistance of other people will be required, and it will be necessary for you to accept the direction of other people to some extent.

You will ask, "Should I be fashioned by my environment or strive to change my environment? Should I be passive to its influence or positive against it?" At this point various answers will be given by different people. The so-called "optimist" will say that this is the best possible world. The so-called "pessimist" will reply that this is the worst possible world. But it will be necessary for you to canvass the facts. There is no reason why you should follow the optimist rather than the pessimist merely because he accepts the status-quo. It may be that he is too lazy to make an attempt to change conditions. Or it may be that he is prejudiced in favor of the party in power. Or it may be that he refuses to face the facts which contradict his theory. So also with the pessimist. It may be that he is deranged and afflicted by melancholia. He may be congenitally unable to adjust himself to the facts of human life. And he, also, may ignore the facts which tell against his theory.

In a World of Cross-Purposes.

The first thing you will need to learn is not to accept a thing because of the label which somebody has pasted on the outside of the thing he wishes to sell you. It will be necessary for you to look behind names to things. You will be asked to join this movement or that movement. Some teacher will offer himself as your guide. He will approach you with a pleasant smile and a suave exterior. He may label his doctrine "optimism;" but his doctrine may not make you happy ultimately for all its surface attractiveness. If you buy his wares you may be cheated. They may be tinseled wares that will not stand the test of time. On the other hand you may sometimes be tempted to despair of the world. The "pessimist," in some such moment, is likely to make you his prey and to sell you his sorry comforts. He is always pointing to a day of reckoning that is supposed to lie ahead. He discounts all the innocent and pleasant compensations of human life which you meet by the way. They are all vanity. This world is all a mistake.

Now it should be possible for you to perceive that neither of these two, the so-called "optimist" or the so-called "pessimist," is a reliable guide. The truth is that both of them are impotent. Neither is able to help you. For the optimist is so optimistic that he will not wish to change a "good" world, and the pessimist is so pessimistic that he thinks there is no use trying to change a "bad" world. The doctrine of neither is in accord with human nature or the world. The optimist is ruled sometimes by a hope which is more vain than judicious; the pessimist leaves little or no room for hope. Both these attitudes toward life are in part correct; but by themselves they are deficient.

You are not compelled to accept "one or the other." There is such a thing as giving to both optimism and pessimism their proper spheres in Life. It is not necessary for you to accept the leadership of persons who will delude you. There is a Shepherd whom you may trust. That Shepherd is the Catholic Church.

Truth in the "Middle of the Road."

It should be possible for an outsider to see that the Catholic Church is a reliable guide from the mere fact that both the optimist and the pessimist oppose her. It is to be expected that the optimist should deprecate pessimism as a disease which makes men unhappy. It is to be expected that the pessimist should decry optimism as a romantic delusion which, for all its roseate attractiveness, will not save men from the consequences of their errors. But what is one to say when the optimist condemns the Catholic Church for Her "pessimism" and the pessimist condemns the Catholic Church for her "optimism?" Surely, that the very fact that they do is a presumption in Her favor. And this is only one example.

You will find the Protestant Fundamentalist condemning in the Catholic Church the very things which attract the Protestant Modernist. The Modernist, on the other hand, will find fault with the very things, in the Catholic Church, of which the Fundamentalist approves. Some say the Catholic manner of life is too difficult. Others say the Catholic manner of life is too easy. To one party it is a discouragement; to the opposing party it is a delusion. But is it possible for the Catholic Church to be as bad as she is pictured by all the parties among Her foes which normally oppose one another but unite against Her the moment She appears in the field? That would be a miracle. Surely there is some other explanation. There is the strong probability that the Catholic Church is actually Catholic (universal) and that She teaches a system of universal Truth, whereas Her foes are teaching a few truths but more half-truths which they have found, some here and others there.

With reference to another problem, the relation of the individual to society, you will find the Catholic Church opposed by both Individualist and Socialist. The Church, insisting as She does on a certain amount of discipline and uniformity, cannot allow for too wide a variation of individuality. This displeases the Individualist who, let us say, wishes to eat his cake and have it too, to belong to the Church and enjoy the benefits of Catholic society without accepting the obligations. On the other hand no institution in the world, other than the Catholic Church, more firmly and uncompromisingly upholds the rights of the individual against that spirit which would reduce everything to a dreary level of uniformity. She is uncompromising in Her demand for some space in which the individual may find room to breathe, where he can be more than a mere cog in the social machine. And this displeases the Socialist. It should not be difficult to perceive that the Church's championship of social justice causes Her to clash with the Individualist, while Her championship of human dignity causes Her to clash with the Socialist. Usually the Individualist is busy with fighting Socialism. Ordinarily the Socialist is busy with fighting Individualism. But both—as a usual thing enemies—like Pilate and Herod, when Christ was condemned, unite to oppose the Catholic Church.

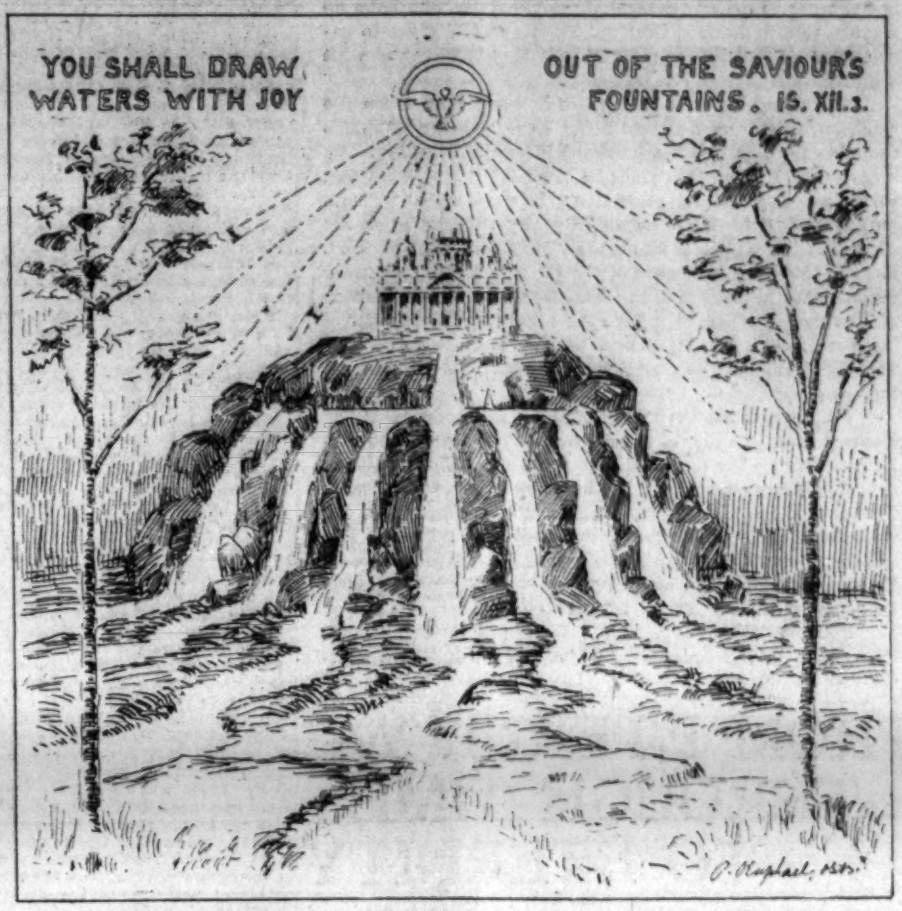
The Longer and Larger View.

To such an institution possessing such antiquity as the Catholic Church the labels and slogans of the rival parties of the day, all inviting humanity to become their disciples, are so many follies. What has She to do with optimism and pessimism, with Fundamentalism and Modernism, with Individualism and Socialism, except to warn those of her children who may be in danger of becoming slaves of their age? The proponents of these conflicting philosophies, in Her view, are extremists. She is almost 2,000 years old, indeed, She is eternal. In a very real sense She commenced Her career just outside the Garden of Eden, where She welcomed to Her embrace our expelled parents, Adam and Eve, accompanying them on their journey into a world in which had sprung up the thistles of sin and sorrow. To say the least She inherits a tradition that is far older than the time of St. Peter and the Day of Pentecost. It may be mentioned that the Sacred Scriptures state that, without Her, the patriarchs and prophets (the "cloud of witnesses" of Old Testament times) would not have been "made perfect." In Her sacraments Her children perceive the unfolding of the flower which budded for the patriarchs in the promise of redemption through a Savior. Two ideas lie at the heart of Her teaching: the fact of sin and the remedy for sin through the merits of the Redeemer. All generations of mankind since the beginning have received instruction concerning these fundamental tenets of the Catholic Church. Since the advent of the Redeemer all else in Her doctrine and worship has been built around them. We may say with very much truth that there never was a time, since the creation of man, when the Catholic Church did not exist.

Being so ancient She is able to see history as a panorama and humanity in right perspective. And the Catholic Church admits that evil, on the whole, predominates in the world. This world has been marred by sin, but it is not altogether evil. A great measure of his original powers, though hindered from their full expression by original sin, remains in the possession of man. Hope is still with man. In the midst of the thistles there yet blooms the rose; and even the world holds promise of transformation, if once its lord, man, adjusts himself to the Divine plan of the ages. Even the world marred by sin praises God, for it is His handiwork; and men, especially attuned, can even hear the rocks, the mountains, the seas, the sun and moon, and the stars singing His praises. The world, showing evidence of imperfection, of death and decay, is yet beautiful enough to astonish the beholder and evoke from him the feeling of awe.

The trouble, says the Catholic Church, is with man. With regard to his immediate prospects, in the state of sin, She is pessimistic; but with regard to his eventual destiny, should he turn to God, She is optimistic. And She never doubts for a moment that the human race, in spite of sin, decay, and death, in those individuals of it who respond to the overtures of Divine mercy, will realize the end for which it was created by Almighty God. Contrast to this the attitude of Her foes. They are optimistic with regard to man in his sins. Man needs not to be born anew; the foes of the Catholic Church are confident that they will be able to present him with Utopia on a platter. The trouble is not with a heart estranged from God. What is wrong is the environment of man. Change that and he will be happy, for are not his needs those of any other animal? But regarding his final end, the foes of the Catholic Church are pessimistic. Death is a prospect that, since it is painful to consider, need not be considered. And anyhow, they say, can we be sure that man does not die like any animal and that is the end of him?

After all, it is the longer view of a thing that is important, isn't it, not merely that, in the immediate situation, it is an "optimistic" or a "pessimistic" view? And the "long view" of any matter is better than a "short view." It is precisely because the Catholic Church takes the "long view" of human life and history that She is a reliable guide. Her opponents live for the present moment, they reach for the present "good" that seems to beckon them; at the very best their horizon seldom extends farther than the nation. In very rare instances it may embrace the humanity of one generation. But the Catholic Church (from a merely human standpoint) considers not only the living but the dead and the teeming millions yet unborn.



In the above illustration you observe seven streams flowing from one source. They represent the Seven Sacraments, instituted by Our Savior Jesus Christ, that His merits might be our assistance in our struggle for salvation. The Church is the custodian of these Sacraments; through Her as the Shepherd of souls, the Holy Ghost dispenses Grace to our souls that we may gain Heaven.

Make An Act of Charity.

Would you not prefer to trust the leadership of one who, as history testifies, has always thought in terms of centuries rather than years? Of one who has outlived all civil governments that today exist? Of one to whom so many, even though they wander from Her fold, prefer to return when they are face to face with eternity?

If She seems so stern and uncompromising that may be because She really knows what is best for human beings with a perspective that is very much limited at the most and requires to be checked by the whole experience of human history, of which it would not be too much to say She is the custodian. It may be that She is stern because She knows She has a mission and will not be drawn into a by-path after changeable and deluded human nature She stands out among all the other foundations of history as an unshakable rock; and She must be reckoned with even by those who reject and oppose Her. When She speaks even her foes must listen.

Really, who is more worthy than Herself to guide you? It will be necessary for you, as has been said, to accept assistance from some source. You cannot escape being influenced by the doctrines taught by the various teachers with whom you come in contact. You do not and cannot stand alone. You will inevitably attach yourself to some master. Here a Mother calls you to Her embrace. She protests as strongly as any against your becoming a servant of men. Yet that is your only alternative—to join yourself to some human movement, party, or sect—if you reject the great, kind, loving Mother Who really shelters under Her wings, as a hen does her chicks, Her children from the storms of this world. It is surely impossible that you should join yourself to one of Her rivals that does not even claim to be Divine, if your purpose is not to be a servant of men. That would seem to be the first requisite; for what right has mere man to command you, since mere man is simply man, man like yourself? The Mother is honest. She does not pretend, as do others, that you will be wholly free to do as you like. You will be under authority, but it is the authority of a loving Mother to which you submit yourself. Her rivals, realizing that they are usurpers, afflict their poor sheep. It is their first purpose to retain control over their followers, by foul means or fair. Therefore, how tyrannical they can be, since there is always a prospect of their power slipping from them.

What Makes the Difference?

Contrast, for example, the weight of Her Bishops' authority over their flocks with the heavy burden which men, who do not claim to be Divinely sent, thrust upon their dependents and inferiors. Her Bishops are confident of their authority to command. Accordingly, they employ it in great moderation. But no person is more exacting, more jealous of his power, more tenacious of every advantage, than the "Liberal" revolutionist of Latin America—a Calles, for example, who cannot even endure the thought that his subjects should render unto God what is God's but demands that he (Caesar) receive also the things of God! Yet such a tyrant will raucously publish to the world the supposed abuses of the Church and extravagantly promise to Her children, if they will only betray Her, an unmeasured "liberty" that always turns out to be no liberty at all but a slavish dependence on the mere fiat of the tyrant!

Of such a type is the President of afflicted Mexico. He is a Communist. He depreciates and degrades human nature at every opportunity. The state is the big thing with him; and that always means that the rest of the people are at the mercy of the politicians. The Church, which teaches that man was made in the image and likeness of God and is therefore invested with a corresponding dignity, is the object of the wrath of such as Calles. To such as Calles man is an animal, of higher grade possibly than other animals, with a nervous system of greater sensitiveness, but yet an animal. Therefore it is an indifferent matter if a few thousands of such animals are butchered, if need be for the triumph of the Communistic ideal. The Church represents the aspirations of the individual conscience which wishes to be loyal first to God. But what if man is merely an animal? Then it follows that it is allowable to threaten the Church with extermination if it does not consent to be the creature and satellite of the state. If man is an animal, he needs food, shelter, and clothing but not religion, especially in an emergency such as the Communists pretend to visualize in Mexico. In the universe there is no supreme, guiding Personality, to whom all must give account. There are only—powers, the power of an army, for example, of an overwhelming physical force, for which an analogy in nature may be found in the cyclone which sweeps aside everything in its path and does not stop to reckon as to the "right or wrong" of its action. Mere Will unleashed!

Thus the foes of the Church degrade human nature; and, having done so, having made man an animal, seeing in him only a machine, the creature of his environment or his heredity, they leave no room for compassion, for moderation, or for charity. The worst that is in human nature will be allowed free play. In their candid moments the leaders of such movements willingly confess that their slogans of "democracy" and "liberty" and "fraternity" are meant only to deceive. It is necessary, they admit to have demagogues with such cries to stir up the ignorant and innocent multitude. Behind the scenes sit the sinister revolutionary leaders who know only the god of forces.

Why the Church Aspires to the Care of Souls.

The Church offers Herself as a guide to the soul because of human need for such a guide, a guide Who knows the country which is to be traversed between the two eternities. If the world in which the soul finds herself is perplexing, her own nature is even more perplexing. The Church knows how helpless is a human being cast adrift in the world. She is well acquainted with the nature of the soul whom She offers to guide. It is a soul subject to vanity, easily following the first will-o-the-wisp, lacking in broad perspective, weighted down by the body even when it would be free, seeking happiness in the immediate thing rather than its final end. It is a soul in a body which is never able, in its present state, to perfectly express the soul's exact intention; there is always a barrier to the realization in practice of the best intentions in the sheer immobility of the matter of the extraneous world upon which they are directed.

The way is difficult. In the most ideal surroundings there is something lacking. In the warmest human love there is a pang of regret. There is the clash of wills in human society. The soul will meet with many a temptation, and the strongest of all the temptations is to succumb to the way of the world, to join the majority it may be and to forget the path that one must travel alone, except for God; for, after all, the soul is exiled from its true home, it is isolated and has the sense of "aloneness," it reaches out for companionship instinctively. If not pastored, it is likely to fall in with evil companions out of weariness with the meager rewards of virtue in this present life. It must have a friend to remind it of its last end and keep it in the path which, while difficult, ever leads upward.

Whoever guides the soul should be Divine; and, also, whoever guides the soul should be human. The Church is both Divine and human, fortunately. She does not follow the ways of erring humanity. She actually leads. And that is why, no doubt, many reject Her. If She could only unreservedly cast in Her lot with erring mankind! But, instead, the Church guides those who accept Her pastoral care; She rejoices if She may save from destruction a portion, howbeit a minority, of the human family. The Church's ability to keep Her head and Her poise, even when a whole world seems to have gone mad, is surely proof that She is Divine. Other people have cause to complain because the Church is human. Actually it appears that both parties agree that the Church, by some means or other, should be destroyed. If She cannot be dragged through the mud after the hooting populace, the others will demand that She be banished to another world. On Mars or Jupiter She would not be apt to stand in their way. And it turns out that She is too human! She adapts her teaching to the understanding of the common man. She offers, to all who will come, her sacraments, outward signs of an inward work of grace. But, the critics say, the sacraments are insufferable, still more the sacramentals are intolerable! "Materialism," the critics shout! It is asserted that religion is being degraded. Now all this establishes a presumption in favor of the Church, because She understands human nature so well and, like her Divine Founder, adapts herself to the needs of men.

The Church and Her Accusers.

Precisely because it is the desire of the Church to direct human life from its commencement throughout its course to its end in death, Her foes object, the Church is an insufferable tyrant. Plainly enough Her foes do not love Her, but are they sure that they know Her? The wicked habitually hate the good and often the ignorant hate the wise. Possibly the fault is in Her foes. Where hate exists unmerited, the cure is knowledge. Generally speaking it is impossible to hate human beings when one knows them. If nothing else, the difficulties, trials, temptations, and sorrows to be found in every life will move one to compassion. It is absolutely impossible to hate God when one knows God. Yet, for all this, there is an infidel who has written a book about "The Tyranny of God." Picture the state of such a mind, if you can! Such a psychology is possible only to the perverted mind who, like Ingersoll, suspends above the Deity in the eternal calm his own idea of justice. When one reaches God he reaches Justice itself, he reaches Truth itself.

Just what do the foes of the Church, who make this objection, demand? It is to be suspected that they are as full of partisan zeal as they suppose the Church to be. For example, they object that the maternal care of the Church, watching over every moment of the lives of Her children, separates Catholics from the rest of mankind and removes them from touch with the world about them at every point. The Church builds primary schools, then high schools and afterwards colleges and universities. This really is a crime, Her foes assert. What slavery! It means, at bottom, simply that Her foes would like to proselyte from Her ranks. The Catholic Church is a "tyrant," when She takes the child and rears him from infancy in Her doctrine; but it is quite otherwise with the state. The state has the first right with the child, so it is proclaimed in the abstract; but that always means, in practice, that the statesmen are to control the child.

The Cruel Shepherds.

If it is an outrage for the Catholic Church to take the unformed mind of the child and fashion it according to the Catholic view of life, then (unless one is prepared to thoroughly examine the Catholic dogmatic system as to its Truth) one must also admit that it is an outrage for Bolshevists (as in Russia) or other would-be educators to fashion the mind of the child according to their views of life. They are not exculpated from the guilt because they may have succeeded, at

(Continued on page four)

The Editor's Personal Visit With His Readers

THE LENTEN LAWS CLEARLY STATED.

My dear Readers:

THE older ones of you have listened to the Lenten regulations as they were read from the pulpit many, many times, yet I venture to say that most of you have not a clear comprehension of them; that you would not be able to answer the many questions which non-Catholics might ask concerning them. The Lenten regulations have been practically the same during the last eighty years in this country, with this difference, that formerly fish and meat were not permitted at the same meal, even on Sunday; and that the special indult in favor of working people is only thirty years old.

Bishop J. F. Noll

The regulations are very, very simple if one will really try to learn them as he tries to learn other things in which he is interested. In the first place, there is a difference between fasting and abstinence. Every child over seven years is, as you know, obliged to abstain from meat on Fridays; but no person under twenty-one years of age is ever obliged to fast. In the same way, people are obliged to abstain from meat on Fridays and certain other days no matter how old they may become, but no one who has attained his sixtieth year (or completed his fifty-ninth) is obliged to fast.

Every day during Lent, with the exception of Sunday, is a day of fast, but meat is permitted at one meal on all days of Lent with the exception of Wednesday and Friday. Hence, there is only one more meatless day in Lent than usual, except the Saturday of Ember week and Holy Saturday (till noon). The principal meal in our locality is usually taken at noon, though it may be taken in the evening. Supposing that it is taken at noon, then fasting relates only to the so-called breakfast and supper. Those who really fast do not eat any more than one or two slices (according to their weight) of unbuttered bread or toast together with the coffee, tea or chocolate they are accustomed to take. At the evening meal, which is called a collation, everything may be eaten except meat, but the quantity is to be restricted. This is the sum and substance of the Lenten fasting and abstinence requirements. Everyone could really observe them if he didn't imagine that he couldn't.

There are many people who eat only one square meal a day throughout the year. There are numerous people who regularly take only a cup of coffee and a bite of bread or toast in the morning; and the number of those is growing ever larger and larger who do rigorous fasting in order to "reduce." They will deny themselves even the pastries they love and the ice cream; they abstain from potatoes, bread, and other so-called fattening foods. Their motive is neither health of body nor soul, but just a more slender figure.

However, the Church does not expect those to fast who are ill, who are under twenty-one; who must do heavy work; and mothers with small babes are exempted.

The indult granted in behalf of working men in the United States does not relate to fasting, but to abstinence. It permits the laboring men (together with their families) to have meat even on Wednesdays during Lent (except Ash Wednesday and the Wednesday of Holy Week) at one meal. This also applies to the Wednesdays and Saturdays of the four Ember weeks, and to vigils of feasts which are fast days, except on the vigil of Christmas.

Now, dispensation from the Lenten fast and abstinence does not mean dispensation from doing penance. The Church merely dispenses from the common form prescribed, but expects people to observe other forms. For instance, men might abstain from the use of tobacco and women from some of the coffee they like so well. Such a practice would help both the physical and spiritual life. All Catholics can deny themselves sweetmeats, the theatre and certain other forms of amusement or recreation. Then, in place of these, they could and should attend the different public devotions in church, such as the Lenten sermons and Way of the Cross. Parents should practice Lenten devotions in the home, such as the rosary in common. The unemployed could attend week-day Mass, and a large number could make the Way of the Cross privately—if not every day, at least several times a week.

In order to encourage the private practice of the Way of the Cross, let me remind my readers that it is not necessary to stand and kneel alternately at every station, nor to say the Our Father, Hail Mary, etc., after each station, in order to gain the Indulgence. All that is necessary is to meditate briefly as one's devotion prompts at each station, and then to go from one to the other. At the end of the exercise a prayer is said for the intention of the Holy Father.

A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

PLANS MADE TO HONOR PATRON SAINT OF ERIN

Harry G. Hogan Will Address Hibernians' Banquet at Elk's Temple March 17

Honoring St. Patrick, patron saint of Ireland, St. Patrick's day will be auspiciously observed in Fort Wayne Thursday, March 17. Preparatory for its celebration members of Division No. 1, Ancient Order of Hibernians and of Divisions No. 1, 2, 3 of the Ladies' Auxiliary to the A. O. H., are holding business meetings in the Cathedral school gym. The festal day's events will include attendance at the High Masses at the Cathedral of the Immaculate Conception and St. Patrick's church and the annual banquet to be given in the evening at the Elk's temple and at which the principal address will be given by Attorney Harry G. Hogan, president of the Dime Savings Bank.

Timothy Moran, president of the A. O. H., is chairman of the banquet committee assisted by Robert E. Kelly, president of the Allen county board of the A. O. H., Thomas J. O'Dowd and the president of the three divisions of the Auxiliary; Mrs. Thomas Gordon, Mrs. Harry Minnich and Mrs. Margaret O'Rourke. Mrs. Frank J. Belot is chairman of the committee on speakers for the banquet assisted by Robert E. Kelly, Timothy Moran, Thomas J. O'Dowd and Miss Mollie Fox. On the entertainment committee Chairman Mrs. John Gallivan will make arrangements with each of the divisions to provide a number on the post prandial program. Miss Margaret Logan, chairman of the committee on tickets, will be assisted by the secretaries of the A. O. H. and Auxiliary divisions: Thomas Adrian Hayes, Mrs. Margaret Pels, Mrs. Nora Quinn and Mrs. Emma Kennelly.

Thomas Kelly and Lawrence E. Mullen will call on the pastors making arrangements for the religious observance of the feast of Erin's patron saint and will report at the next meeting of the organization. Attorney C. Byron Hayes is in charge of publicity.

PERSEVERANCE URGED AT CLOSE OF MISSION

Hundreds of Women at Precious Blood Church Hear Rev. John B. Zeller

With hundreds of women in attendance, the Church of the Most Precious Blood, Fort Wayne, was the center of inspiring services Sunday afternoon, February 20, incident to the solemn closing of the women's mission given during the preceding week by Rev. Louis Benkert, C. PP. S., of Cleveland, O., and Rev. John B. Zeller, C. PP. S., of Carthagena, O, two prominent Precious Blood missionaries. The order of the services included the opening prayers by Father Benkert, congregational singing, sermon on "Perseverance" by Father Zeller, renewal of the baptismal promises, imparting of the Papal blessing, announcements on the men's mission, also the children's mission, benediction of the Most Blessed Sacrament, and blessing of religious articles. Rev. Basil Didier, C. PP. S., pastor, assisted in the sanctuary. Great success attended the conduct of the women's mission, large numbers assisting at the morning Masses and instructions, the evening services, also approaching the Sacraments.

Sunday night Father Benkert gave the sermon at the opening mission service for the men. Both men and women assisted at the morning Masses during the past week but the evening services were especially for the former. A week's mission for the school children opened at the 1 o'clock Mass Monday morning, Father Benkert giving an instruction for the students on "The End of Man." In the afternoon at 2:45 o'clock Father Zeller spoke on "The Efficacy of Prayer," his instruction being followed by Benediction. Owing to the holiday observance of Washington's birthday the school was closed on Tuesday and there were no services for the children in the afternoon. However they attended the 8 o'clock Mass after which there was a short instruction and benediction. Monday night Father Benkert gave a sermon on "Death" especially stressing the importance of being prepared to meet the Eternal Judge.

"Salvation" was the topic of an eloquent sermon by Father Zeller at the High Mass on Sunday. In the afternoon for his impressive discourse on "Perseverance" he chose for his text the words of Christ as recorded in the Gospel according to St. Matthew: "Be glad and rejoice for your reward is very great in heaven." We are assembled for the last meditation of the holy mission attended by you with such edifying spirit and regularity," said Father Zeller. "Indeed, you have made the mission well. But one task still remains, namely, that of sealing your resolutions with the divine guarantee of perseverance. We know not what awaits you after this holy mission. But whatever battles or sufferings the future holds for you, the thought of heaven will sustain you. It was Jesus Who first proposed this as a guarantee of perseverance when He said: "Be glad and rejoice for your reward will be very great in heaven." Jesus knew human nature. He knew that the thought of the reward that awaits man spurs him on to his best efforts.

"What can we do to possess heaven? Yes, what must we do? God Himself answers, 'My son, give me thy heart, and let thine eyes keep My way,' or in terms of the mission as we have already mentioned, persevere. Give God your heart and keep your eyes on His way lest you detour. The road you are on now leads to heaven. Jesus says, 'Watch and pray! lest anybody or anything make you detour.

"Watch and pray! Simple, yet all-sufficient advice. We watch when we keep God's Commandments and when we are prepared for that holy violence to ourselves which the keeping of the Commandments will entail. We pray, if we are in the habit of speaking to God daily, especially in time of temptation and at Sunday Mass. This, Jesus tells us, 'If thou wilt enter into life, keep the Commandments.' If we want heaven as our eternal reward, we must keep the Commandments, no matter what the world will say—no matter how it will try to influence us away from this ideal of life, whither by force or ridicule or deception. So be on your guard against the wicked example, the enthusiasm and deceptions of a godless world."

In the development of his sermon Father Zeller emphasized the Commandments and what is forbidden by them. "Be on your guard," he said, "watch, avoid the proximate occasions of sin, lest they rob you of heaven."

During the past week there has been a splendid attendance of men at the Mission Mass at 5 o'clock, others assisting at 7 a. m., and all participating in the evening services at 7:45 o'clock when the two missionaries have alternated in giving the sermons.

An impressive service is announced for this afternoon at 2:30 o'clock when a special blessing will be imparted to the babes of the parish. Mothers are requested to bring all of their little ones under school age. "It is a matter of record," said Father Zeller in his announcements last Sunday, "that where this blessing is given in a parish the infant mortality is very low." Tonight will occur the solemn closing of the men's mission, when the concluding sermon will be delivered, baptismal promises renewed, the Papal blessing imparted, services concluding with benediction of the Most Blessed Sacrament and congregational singing of the Te Deum.

Rev. Anthony Meyer, C. PP. S., assistant at the Church of the Most Precious Blood, arrived home Friday after a four days' vacation spent in Chicago.

CATHEDRAL SODALITY MEETS AT BREAKFAST

New Members Are Enrolled and Plans Discussed for Social Events.

Members of the Young Ladies' Sodality of the Cathedral of the Immaculate Conception, Fort Wayne, attended the 8:00 o'clock Mass Sunday morning, receiving Holy Communion in a body. During the Mass which was celebrated by Rev. John A. Dapp, hymns were sung by the Sodalists, Prof. Frederic C. Binder accompanying on the organ. At the Offertory and during the Communion, violin solos with organ accompaniment were artistically given by Miss Monica Kehoe.

Following the Mass, breakfast was served and a business meeting held in the Cathedral school gym. Incident to the observance of George Washington's birthday on Tuesday, the tables were decorated with clusters of American flags in crystal blocks and red candles in amber glass holders. Small flags later worn as souvenirs adorned the inviting fruit and cream confection that was served with the coffee.

Miss Juanita L. Ward, president, was in charge and at the breakfast announced the approaching marriage of Miss Helen Schenher, vice president, to Clement Gladieux. The bride-elect, a most popular member of the Sodality and an officer of Our Lady of Victory Circle, Daughters of Isabella, was congratulated by her friends. The wedding will take place at the Cathedral at 9:00 o'clock Tuesday morning, March 1. Banns were published at the High Mass on Sunday.

Election of a vice president to succeed Miss Schenher will take place at the next meeting, Sunday, March 20. At that time arrangements discussed last Sunday will be promoted for a card party to be given in April by the Sodality at the Catholic Community Center. A "St. Patrick's breakfast" is announced for the March Communion Sunday of the Sodality.

Rev. Thomas M. Conroy, rector of the Cathedral and spiritual director, attended Sunday's meeting and addressed the members. Seven candidates were enrolled and preliminary plans were made for a membership campaign, so that all unmarried women of the congregation will be affiliated with the Sodality. Each member is expected to bring a new or former member next month. The Sodality has an enrollment at present exceeding 300.

There will be special vocal and instrumental musical numbers on Sodality Sunday at the Cathedral, including congregational singing. Besides the card party at the Catholic Community Center it is also planned to have a "musical tea" on a Sunday afternoon in May. At this time an attractive program from 4:00 to 6:00 p. m. will be given by the ladies of the congregation.

MISS MONICA G. KEHOE PRESENTED IN RECITAL

Miss Agnes G. Foohey, Vocalist Assists Pianist Today in Packard Hall Program

Presented by the Sisters of Providence of St. Augustine's Academy, Fort Wayne, Miss Monica Gretchen Kehoe, 524 Wagner street, will make her debut.

Miss Monica Gretchen Kehoe, pianist, daughter of Mrs. Josephine Kehoe, 524 Wagner street, will make her debut at a recital to be given this afternoon, February 27 at 4 o'clock at Packard hall. Miss Kehoe, who is also an accomplished violinist, will be assisted on the program by Miss Agnes Gertrude Foohey, vocalist, daughter of Mrs. Timothy Foohey, 1614 Forest Park boulevard. Miss Stella Keefer is accompanist. The young ladies have received all their musical training from the Sisters of Providence and the recital will be a prominent musical event, for which invitations have been issued.

Although Miss Kehoe is only 17 years of age she is remarkably advanced in piano technique. She will graduate in June from St. Augustine's academy and will be awarded a gold medal in piano and a certificate in violin at the time of her graduation. The young artist is a member of the Cathedral. She plans to spend the summer in Europe with her father, Thomas Joseph Kehoe and next fall will study with Percy Granger at Chicago Musical College.

Following the recital Mrs. Kehoe will entertain at dinner at the Hotel Keenan honoring her daughter.

SACRED HEART GIRLS HEAR EDWARD BRIGHAM

Through arrangements made by the faculty, the Sisters of Holy Cross, at Sacred Heart Academy, Auburn Road, Fort Wayne, the young ladies attending, as also their parents and friends, were delightfully entertained Sunday afternoon. On this occasion Edward Brigham, basso profundo, and dramatic reader, gave an excellent song and dramatic recital. He appears annually at the school. The afternoon's program was as follows:

Songs.

Possenti Numi, "Il Flento Magico" ..... Mozart

Slumber Romance, "Philomen and Baucis" ..... Gounod

The Heart Bow'd Down, "The Bohemian Girl" ..... Balfe

Recitation.

The Raven ..... Elgar Allen Poe

Songs.

"My Golden Love" ..... Kjerulf

"None but the Lonely Heart" ..... Tschaikowski

Serenade ..... Schubert

"Song of the Volga Boatman," arranged by Halfine and Rosneusan.

Recitation and Music.

"The Happy Prince" ..... Wilde-Lehmann

Story by Oscar Wilde

Music by Madame Eliza Lehmann

Recitations

"Trees" ..... Sergeant Joyce Kilmer

"To a Waterfowl!" ..... William Cullen Bryant

"The Diverting History of John Gilpin" ..... William Comper

Songs.

"Sweet Heart! Lov'd Heart!" ..... Edward Brigham

"Driftin' On" ..... Kountz

"On the Road to Mandalay" ..... Speales

(Poem by Rudyard Kipling)

ST. ANDREW'S COMEDY POPULAR; PARTY PLANNED

"Civil Service" by Walter Hare, a novel and highly entertaining three-act comedy, was repeated with success Monday night by St. Andrew's Catholic Dramatic club at the church hall, New Haven avenue. Another large audience greeted the players whose work was well received. The production was one of the best yet given by the club, Rev. Henry A. Hoerstman, pastor, coaching the players. Five young ladies and six young men formed the cast, the members of which included: Miss Mary Dirig, Merman Fenker, Alfred Ankenbruck, Ralph Castle, Walter Steiger, Maurice Theisman, Emil Vorndran, Miss Florence Schoenle, Miss Anna Denzel, Miss Madeline Schmitt and Miss Lucille Pranger. Proceeds are for the benefit of the church.

Shrove Tuesday night, March 1, the Young Ladies' Sodality of St. Andrew's will entertain at a card party and social in the parish hall. Pinochle, pedro, euchre and bunco will be played and refreshments served. This party is the closing social function in the parish until after Easter.

ST. HYACINTH'S HALL CENTER FOR SOCIALS

A pre-Lenten festival given under auspices of the parish committee and the Christian Mothers' society of St. Hyacinth's church, Fort Wayne, of which Rev. John S. Hosinski, is pastor, will be held this afternoon and tonight, February 27, in the parish hall, 2803 Holton avenue. The festivities will follow the afternoon services announced for 2:30 o'clock.

Members of the parish committee are Valentine Novitski, Luke Madziarko, Casimir Potocki, Edward J. Reinhart and Walter Mlynarski. Mrs. Frank Kendzierski, president of the Christian Mothers' society, will be assisted by Mrs. Edward J. Reinhart, Mrs. Walter Mlynarski, and Mrs. Casimir Potocki. Concluding social affairs until after Lent, the Christian Mothers' society will give the annual Shrove Tuesday night card party and social program March 1 and will serve refreshments after the games.

CONDUCT TWO SOCIAL EVENTS AT ST. PETER'S

Monday night at 8:00 o'clock St. Agnes Young Ladies' Sodality of St. Peter's church, Fort Wayne, entertained the membership at a George Washington party in the school auditorium. Rev. Arnold J. Wibbert is spiritual director of the Sodality, the officers of which were in charge. The committee was formed by Miss Isabella Eisenmenger, president; Miss Helen Junk, vice president; Miss Colette Mettler, secretary, and Miss Agnes Phillip, treasurer. The evening's program included cards and other games, dancing, musical selections, followed by a luncheon.

Wednesday night a pre-Lenten party for the parish was given by the Christian Mothers' Society of which the rector, Rev. Charles H. Thiele, is spiritual director. This affair was also held in the school auditorium. Mrs. Clem Hartman, president; Mrs. Ben Harber, vice president, and Mrs. Elizabeth Kirkhoff, secretary, were in charge of arrangements.

ST. JOSEPH'S PARISH HOLDS SOCIAL EVENTS

Wednesday afternoon officers of the Ladies' Rosary Society of St. Joseph's church, Fort Wayne, of which Rev. Robt. J. Halpin is pastor, entertained at a card party at the Wolf & Dessauer auditorium. Pinochle, pedro and euchre furnished entertainment, attractive prizes being presented at the close of the games. Mrs. Mary Snouffer, president; Mrs. Harry F. Kennerk, vice president; Mrs. Arthur Loeque, secretary, and Mrs. Otto Sheehan, treasurer, were assisted in entertaining by Mrs. Charles Stuck, Mrs. Claude McAfee, Mrs. Elmer Foc, Mrs. Louis Scherer, and Mrs. Clara Schlebecker.

Thursday night, February 24, at 8:30 o'clock, the Holy Name Society and the Rosary Society sponsored a dance at the Pennsylvania club rooms. Music was furnished by the Pennsylvania orchestra. Elmer Fox, president, and Jerome Crowley, vice president of the Holy Name Society, also Mrs. Mary Snouffer, president of the Rosary Society, formed the committee on arrangements.

The two societies will also unite their efforts in the conduct of a ... Lenten festivity to be held Shrove Tuesday night, March 1, at St. Joseph's church hall, Brooklyn and Hale avenues. Pedro, pinochle, euchre and bunco will be played, several gifts awarded and refreshments served. All of the social affairs are church benefits.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.

South Bend—Miss Millie McLaughlin, 922 Monroe St., Elkhart, Ind.

Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.

Hammond—Miss Genevieve Meyer, 667 State Line St., Hammond, Ind.

Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.

Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

HOLY NAME GIVES PARTY AT ST. PAUL'S

Members of the Holy Name Society of St. Paul's church, Fort Wayne, of which Rev. H. F. Joseph Kroll is pastor, entertained at a public card party in the school auditorium last Thursday night. Bridge, pedro, euchre and bunco were played, and a number of attractive prizes given away. Following the games refreshments were served. Chairman Bernard Weber was assisted on the committee of arrangements by John Kramer, Clarence Heit, Joseph Weidemier and Edward Johnson.

ST. AUGUSTINE'S CARD PARTY AIDS LIBRARY CLUB.

Sponsored by the class of 1912-1916 of St. Agustine's Academy Alumnae Association, Fort Wayne, a bridge party was given in the library of the academy at 8:00 o'clock Wednesday night, February 23. Besides bridge other card games were enjoyed and attractive gifts presented after which refreshments were served. The affair was attended by alumnae members and friends and was arranged for the benefit of St. Augustine's library fund. Hostesses for the affair were: Mrs. Walter Kell, Mrs. John Hilker, Mrs. Jules Doriot, Mrs. L. H. Stahn, Mrs. Joseph Weigan, Miss Marie Bresnahan and Miss Esther Mommer.

C. C. Graduates Win University Honors

Two graduates of the Fort Wayne Central Catholic High School, Carl H. Schweiters, of the class of 1925, and Don Ferguson, of the class of 1924, are distinguishing themselves in their work at Georgetown University, Washington, D. C. On Wednesday, Feb. 16, the former was awarded high honors in two subjects for the first half year. These were philosophy and political science.

The honor consists of a written testimonial given by Very Rev. Chas. W. Lyons, S. J., president of Georgetown, and requires that the average in all exams be above 95 per cent. Carl Schweiters is assistant manager of the Washington basketball team which at present is leading the league.

Don Ferguson, former star in the Central Catholic basketball team, was awarded high honors in history. He is also a popular member of the Freshman basketball team which has not lost a game this season.

SOUTH BEND DISTRICT

ITALIAN MEMBERS OF ST. VINCENT'S PARISH SPONSOR BENEFIT SUPPER.

Under the auspices of the Italian ladies of St. Vincent's parish, Elkhart, a benefit supper, (Italian style) was given at the parish hall, Wednesday evening. So many people, Catholics and non-Catholics as well, availed themselves of the unusual opportunity of partaking of a repast prepared in real Italian fashion that over one hundred persons were turned away. Approximately $150 were cleared and turned over to the pastor, the Very Rev. F. J. Jansen, to be applied on the church debt.

Mrs. Letezia Porcarelli, general chairman of the successful affair, was assisted by Mrs. Rose Ferro, Mrs. Peter Lisi, Mrs. John Cardinale, Mr. and Mrs. Anthony Roberto, Mrs. Cappellette, Mrs. Lisi, Mrs. Lambo, Mrs. Benni, Mrs. Conder, Mrs. Colagrossi, Mrs. Treckelo and Mrs. Frank Cardinale.

NUMEROUS PRE-LENTEN ACTIVITIES SCHEDULED FOR ST. VINCENT'S ALTAR SOCIETY

Pre-Lenten social activities, during the past week, have been very plentiful for members of the various divisions of St. Vincent's Altar society, Elkhart.

Thursday afternoon, February 24, was guest day for members of Division Three, who were entertained at the home of Mrs. Edward Storms, 213 Park Ave. Cards furnished the main diversion after which refreshments were served by the hostess and her assistants, Mrs. Josephine Wozniak and Mrs. Mabel Wilson. Mrs. Stella Heilpin, Captain of Division Three, announced that the proceeds of the three night bazaar, sponsored last week by groups one and three, would approximate $600 or $300 for the treasury of each division.

On Friday afternoon, Mrs. Jennie Briggs, 1704 Prairie St., entertained the ladies of Division One. Following an afternoon spent in playing bridge and pedro refreshments were served by the hostess and her committee, the Mesdames Agnes Ladwig, Anna McLaughlin, Fred LaBrie, C. Moore and J. Berger.

Division Four, likewise, met in social session at the schools hall, Tuesday afternoon, Feb. 22. Cards and bunco were enjoyed by the guests and refreshments were served by the Mesdames Blanche Fashbaugh, Stella Schneck and Isa Fischer.

Under the general direction of Mrs. Pearl Holts, St. Margaret's Court, W. C. O. F., sponsored a second of a series of card parties at the home of Mrs. Eva Schmitt, Park Ave., Tuesday afternoon. Prizes were awarded to Mrs. Helen Schaefer, Mrs. Christine Bogan and Mrs. Maisa Meskins. The committee, aside from the general chairman, included the Mesdames Mary Haskins, Marie Woodford and Maise Haskins.

On Monday evening, Feb. 28th., pre-Lenten activities will be brought to a close with a keno party given at St. Vincent's hall, under the direction of Division Two of the Altar society. Mrs. Walter Nadolny, general chairmain of the affair, will be assisted by a large corps of workers.

CHILDREN OF MARY SPONSOR CARD PARTY AND DANCE.

Over 350 guests participated in the card party and dance sponsored by the Children of Mary of St. Joseph's parish, Mishawaka, Wednesday evening. Cards were played at thirty tables and prizes were awarded to the individual at each table with the highest score. Pravat's orchestra of South Bend furnished music for dancing between the hours of nine and twelve.

Officers of the society—the Misses Theresa Hams, Catherine Jacobs, Marie Swayne and Mary Cushing—were assisted by a committee of eleven young ladies.

The following evening sixty guests attended a pot-luck supper served at St. Joseph's hall, under the auspices of the Daughters of Isabella with Mrs. Leona Jahn in charge.

ST. JOSEPH'S HOSPITAL NURSES' ALUMNAE GIVE DANCE.

Six hundred guests were present Monday evening at the dance given in the Knights of Columbus ball room, South Bend, under the auspices of St. Joseph's Hospital Nurses' Alumnae. Bell Hop's orchestra played the program of dances. The affair was in charge of the president, Miss Ethel Creff, who was assisted by the Misses Edna Kruetzer, Josephine Howard, Madeline Carmody and Marie Howard.

USHERS' SOCIETY HOLDS DINNER AT ST. HEDWIGE'S HALL

Recently elected officers of the Ushers' Society of St. Hedwige's parish were installed following a dinner Wednesday evening in St. Hedwige's Hall.

Father Gruza, C. S. C., pastor of St. Hedwige's church and chaplin of the society, in a short talk sketched the various needs and plans of the parish. He also thanked the members for their aid in all parochial events and encouraged them in further work.

The following officers were installed: Stanley A. Beczkiewicz, president; Theodore Rydzynski, vice-president; Leo Bukowski, recording secretary and treasurer and Leo Andrysiak, sergeant-at-arms.

REV JOHN CAVANAUGH ADDRESSES KNIGHTS OF COLUMBUS.

The many advantages offered by the Knights of Columbus were enumerated by Rev. John Cavanaugh, C. S. C., former president of the University of Notre Dame, in an address in the Knights of Columbus hall, Monday evening, before 250 men interested in the Columbus Building corporation.

Entertainment following the 6 o'clock dinner was furnished by the Ambassador Vocal Trio, composed of Elton B. Crepeau, William J. Furey and Virgil Nelson.

The dinner committee consisted of W. I. Fagan, B. J. McCaffery, D. J. Kelly, Fred Coffield and T. E. Cass.

PLYMOUTH D OF I.'S PLAN PRE-LENTEN PARTY.

At the regular meeting of the Daughters of Isabella of St. Michael's parish, Plymouth, Wednesday evening, at the K. of C. Home, plans were made for a card party to be given Monday evening, February 28th., under the auspices of the Knights of Columbus and Daughters of Isabella. Initial plans were also made for a play which will be presented after Easter. Mrs. Mildred Bergman was presented with a past regent's pin.

Following the business session cards were played, prizes going to the Misses Elsie Stabla and Kathryn Shriner. Refreshments were served by a committee of six women headed by Mrs. Frank Bergman.

NOTRE DAME WILL SURPRISE FOOTBALL WORLD IN 1927, MENTOR STATES.

Notre Dame plans to surprise the football world with an entirely new system of play in 1927 if the shift is eliminated, Knute K. Rockne, athletic director and head football coach of the University of Notre Dame, stated in an address before members of the University club Tuesday. In the opinion of the famous mentor, football will suffer from the abolition of the shift and that this will happen is without doubt. Rockne's address consisted largely of a description of the Hawaiian Islands and also the system of football there.

CLOUTIER-McNAMARA.

A pretty wedding took place in St. Peter's church, Laporte, Wednesday, February 16, when Miss Laura Cloutier became the bride of James McNamara, Jr., of Huntington, Ind.

After March 1st. Mr. and Mrs. McNamara will be at home in Huntington, where the bridegroom is employed as a druggist.

LOGANSPORT DISTRICT

NEW STATIONS ARE ERECTED.

The new stations for St. Brigdet's church have arrived and have been erected. The stations present a very attractive appearance and are in harmony with the frescoing recently completed in the church.

D. OF I. PARTY

More than one hundred members of the D. of I. were present at a Valentine party given Wednesday evening, Feb. 16th in the K. C. home. During the evening a clever playlet, entitled "Isabel's Valentine Party," followed the business session. Those taking part were: Mrs. George Weaver, Mrs. A. H. Moritz, Mrs. John Gilsinger, Mrs. Edward Lux, Mrs. Fred O'Neill, Mrs. Margaret Dennehy, Mrs. John Durbin, Mrs. Edward Campbell, Miss Mae Castaldi and Elizabeth Moritz. At the close of the entertainment a corn game was indulged in at which Mrs. Fred Wiley, Regent at Huntington and Miss Gertrude Baker secured the favors. Refreshments were served. The committee in charge of the affair included: Mrs. Elsie Knight, chairman; Mrs. Harlan, Mrs. Davis, Mrs. Carolyn Keller and Miss Mae Murphy.

SODALITY ELECTS OFFICERS

At the recent meeting of the young Ladies' Sodality of St. Bridget's church the following were elected to office: President, Miss Helen Murphy; secretary, Miss Mary Derby and treasurer, Miss Helen Hannegan.

KNIGHTS OF COLUMBUS BANQUET

The members of the Knights of Columbus enjoyed a banquet and dance Wednesday evening in the K. C. home which was sponsored by Pulaski assembly. The affair was well patronized and proved a very pleasing success socially.

ST. ANN'S PARISH CELEBRATE

The members of St. Ann's church in Kewanna gave a Valentine party which was under the direction of the pastor, Rev. Edward M. Boney on Monday evening, Feb. 14th, in the parish hall, which proved a decided success both socially and financially. The ladies of the parish prepared boxes, which were afterward auctioned to the men and visitors after which a box supper was enjoyed at 7 o'clock. The latter part of the evening was devoted to cards and other social amusements.

BEADLE-CASSIDY

Miss Eva Beadle of Goodland and Edward Cassidy of Fowler were united in marriage on Wednesday evening, Feb. 16, at Fowler, Rev. Father Dhe officiating. Members of the Fowler American Legion of which Mr. Cassidy is a member, were present.

HAMMOND DISTRICT

C. C. H. S. BLUE STREAKS DEFEATED.

Again the Blue Streaks of Catholic Central were defeated at the hands of the Roosevelt Roughriders, 35 to 25, at the Central gym last Tuesday evening.

In the first game on (F) January 25th., the Roosevelt five took all honors by a one-sided score of 41 to 15 at McKinley gym. This time Coast Pat McShane of Central used a rejuvinated line-up, which was partly responsible for the close score.

ST. CASIMIR'S CLUB.

St. Casimir's club members and their friends enjoyed an interesting program of talks at their regular monthly session last Monday evening. Mrs. Eric Lund, Lake County's popular artist, gave an excellent description of the Scandinavian countries which she recently visited. Her descriptions of the scenic beauties of Norway were graphically related and made further specific with a beautiful portrait which Mrs. Lund had painted.

Mr. Carl Kleighege, manager of the Hammond Theatrical company, gave an interesting talk on "Theatre Management."

Dr. Leonard Ostrowski, prominent physician and surgeon of Indiana Harbor, spoke interestingly of his vast experiences as a Red Cross doctor in Poland during the late war, where he had charge of 800 destitute children. In conclusion he urged the youth to take every advantage of a higher education and a profession, if possible. Dancing concluded the evening's entertainment.

SODALITY NEWS.

The Young Men's Sodality and Holy Name Society attended a breakfast after the Communion Mass on February 13th., at the Elks' Club.

A half-hour lecture was given by a well-known orator, Mr. Joseph P. Mahoney, Editor of the Indiana Catholic and Record.

The Young Ladies' Sodality elected its officers during the January meeting. Nearly 100 members were present to take part in the pleasant social hour. The prizes were awarded to Miss Mary Book, for bunco; Miss Rose Filissihia for 500 and Miss Mary Kolb received the door prize.

The officers for 1927 are: Miss Catherine McGorey; Vice-President, Miss Cassie Leary; Secretary, Miss Mae Hartman; Treasurer, Miss Mary Albert; Consultors, the Misses M. Bock, Clara Kolb, Matilda Klein and Mary Catherine Bick.

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Was the late Pope Pius IX a first cousin of the late Bro. Andre Massena, Baron de Camin, P. P. G. M., of England?

It may be that Massena joined the Masonic order in England. We do not know. But no authority we have consulted gives any warrant whatever for the supposition that he was a relative of Pio Nono, much less his first cousin. Massena was a Marshal of France, a general in Napoleon's army. He was born in 1758 and died in 1817; in fact his life covered a period before the rise of Pius IX, who was born May 13, 1792.

Did Mastai-Ferretti, afterwards Pope Pius IX, have any objection to the Jesuit order at any time?

No; there is no record of it. The very claim that he was ever opposed to the Jesuits, on its face, originates with the revolutionaries, who strove to foment dissension in the Catholic ranks. It is an old trick to misrepresent the religious orders, especially the Jesuit order which has done so much for the Catholic Church and has thus brought down upon its head the hatred of the Jacobins. Today no educated person believes that the Jesuits are a menace. Those who know them, realize that they are following closely in the footsteps of St. Ignatius, laboring earnestly for the salvation of souls.

Was Mastai-Ferretti (Pius IX) ever made a Mason and where? Was he excommunicated from the Masonic order; and, if so, when and where? Did King Emmanuel of Italy sign the decree of expulsion? I have been led to believe that, had Pius IX never become Pope, he would have remained a good Mason.

Pope Pius IX (Mastai-Ferretti) never was a Freemason; nevertheless some of the Masonic magazines continue to libel this Pope, famous because of his fight against Liberalism, although the charge has been refuted repeatedly. The persistence of these magazines, in the face of the facts, makes us doubt the integrity of some of their editors. To say the least, these editors seem not to know that there is such a thing as historical criticism.

OUR SUNDAY VISITOR, in its issue of Sept. 21, 1924, took special pains to investigate these Masonic claims and refuted this *lie;* for lie it is, since nothing ever said about this Pontiff caused him so much grief or excited his anger more than the foul insinuation that he had once belonged to the anarchistic clique that for a century fomented revolutions against all European governments. In a solemn allocution, issued on April 20, 1849, Pope Pius feelingly referred to this rumor and denounced it as "the blackest of all calumnies" ever uttered against his sacred but much maligned person.

It would seem that certain Freemasons have tried to fasten the burden of connection with their movement upon about every notable born since 1717, the date of the foundation of their order. It has been said that Lincoln was a Mason and even that John Wesley was a Mason (to the great scandal of the Free-Methodists and the *Christian Cynosure,* of Chicago, which has recently shown the falsity of the latter). Some pictures, showing Lincoln decked out in lodge regalia, have even been circulated.

The Masonic stories in circulation about Pius IX's "Freemasonry" are contradictory and mutually cancel one another. All Masonic authorities of any note admit that there is no evidence, of any reliability, to support the contention. One story says Mastai-Ferretti became a Mason in Palermo, in Sicily. Another story has him becoming a Mason in Germany. Another makes him a Mason in Philadelphia, Pa. Another has him a Mason in Canada. Still a fifth has him made a Mason in Chile. Ulisse Bacci, in his "Il Libro del Massone Italiano" (Rome, 1911; vol. 2, p. 108), admits, after considering the claim, that "there remain no documents" to support it.

Nevertheless a certain forged document has been reprinted for years in the Masonic press of the United States and other countries as "evidence." This is an alleged certificate, issued in 1839 by a Masonic lodge of Palermo to one, "Giovanni Ferretti Mastai," and addressed to the Grand Orient Lodge of Nuremberg, Germany. There was no Masonic lodge of any kind at Palermo in 1839, according to competent Masonic historians (see "The History of Freemasonry," 4 volumes, published by John C. Yorston & Co., New York, Cincinnati and Chicago, in 1889).

The fable seems to have started in Germany, and this version had Pope Pius IX made a Mason in Philadelphia! The name of the lodge was even cited, etc. On investigation it was found that no such lodge ever existed in Philadelphia. Moreover, Mastai-Ferretti had not set his foot in the city of Philadelphia, Pa., at any time.

Am I to understand that once a nun takes her vows in a convent, she is chained for life, even against her will? Somebody gave me a "Protestant Catechism, or Popery Refuted," by R. P. Blakeney, LL. D., D.D., Rector and Rural Dean of Bridlington, and Canon of York... It is in its 123rd thousand... On page 63 we read: "Does the Church of Rome permit a nun, if she please, to leave the nunnery and enter into society again? Ah, no; once the vow is taken, it cannot be recalled, and the nun does not go free."

Surely a Canon of York, an LL. D. and D.D., must know what he is writing about, and wouldn't lie on such an important point, as he might easily be shown up?

We leave you to draw your own conclusions. This is the purest nonsense, as every reasonable person knows. We cannot imagine that a "Canon of York" doesn't know perfectly well that the vows of a nun in her convent have their binding power from the power of "binding and loosing" of the Church. If any nun, after taking her vows, wishes to "leave the nunnery and enter society again," her case is examined by the Church authorities, and she can be absolved from her vows. There is no necessity for a nun to "escape" down the water-pipe or up the chimney. It's much more dignified to go out the front door and off in a taxi. No convent wants to keep a nun whose heart is in "society." It is rather a comedown for an Anglican Canon to write such unutterable drivel.

What are the Corporal Works of Mercy?

They are: (1) To feed the hungry; (2) To give drink to the thirsty; (3) To clothe the naked; (4) To harbor the harborless; (5) To visit the sick; (6) To ransom the captive; (7) To bury the dead.

What are the Spiritual Works of Mercy?

The Spiritual Works of Mercy are (1) To instruct the ignorant; (2) To counsel the doubtful; (3) To admonish the sinner; (4) To bear wrongs patiently; (5) To forgive offences willingly; (6) To comfort the afflicted; (7) To pray for the living and the dead.

What are the marks of the Church?

Unity, holiness, catholicity and apostolicity are known as the marks of the church.

FROM ETERNITY THROUGH TIME TO ETERNITY

(Continued from Page Four)

those little tots is so beautiful. They believe it and act in such a manner as to leave no doubt of their belief. In after life sometimes sickness recalls the adult to the simple faith and trust of his childhood. A good priest wrote to a father of six who was sick, "There are sixteen of you there. Have you ever thought of asking the prayers of your guardian angel and having the children ask the prayers of their guardian angels for your recovery?" Alas! the man had not thought of it. He believed the Catholic doctrine but had not been enjoying the pleasures and benefits of that heavenly society. He had almost forgotten the kind watcher who had walked with him on his journeys. Then he felt like apologizing for such neglect. What aristocratic society had been in his home all along, what sweet and friendly beings, appointed by a merciful Heavenly Father to succor him!

Then there are the saints, the friends of God, in whom God has manifested His power. Such mighty assistants, to whom God can deny nothing, to help us! When we think of it how glad we must be; for surely the number of those who are on our side is greater than the number of those who may be against us.

Thus the Church, by Her beautiful teachings and practices, seeks to preserve, if possible, the child altogether from sin. To the extent that parents are doing their duty by their children, taught by the Church, they will encourage and assist the child. They will take him with them to church as soon as possible and tell him that the church is the house of God. The child will be shown the tabernacle where dwells the Eucharistic Christ. He will be told that Jesus is there and will come to delight, with a little care, in talking to Jesus after the sweet manner of a child.

To Each His Work.

In the Catholic home the child is taught to perform some useful work, to help father, mother, brothers and sisters. He should be taught, as early as possible, that work is noble. It is one of the greatest blessings of mankind. The busy child, the busy man or woman, avoid many a temptation and danger. There is little time for the devil's business, for he usually takes possession of idle minds and finds wickedness for idle hands to do.

As soon as possible the Church inculcates in the mind of the child that he should perform his appointed task cheerfully and conscientiously, that it is a shame to pass on to others the work one is able himself to perform. Here again what transformation takes place where the Christian doctrine of human dignity is known and understood! A human being is too noble to labor for anyone less than God. He should not be the servant of men. It is easy to see what will be the effect of this doctrine in the life of the Christian. Not only will the Christian be happy and sing at his task but he will be ashamed to shirk his task. Beat the boss? Why, he is not working for the boss! He is working for God; to God he must answer for a task performed well or illy.

The sheer power of this idea of serving God is enough to transform the world. Human dignity! A creature in the image and likeness of God, created to see and live with God! The employer cannot make outrageous demands of beings with such an exalted destiny. The employee cannot cut down production simply to hurt his employer, because he is a child of God. In an ideal state of society, to which the Middle Ages approximated at least in some of their aspects, each man would do the work for which he would best be fitted, which he would most enjoy and all would work for God. Every man and woman would have a vocation. The blacksmith would take pride in turning out good work. Realizing the dignity to which God had called him, he could not do less than his very best. The shoemaker would make the very best shoes that he could. The farmer would think, with warming heart, of the nobility of his calling—the first and most necessary of all in a world where each must earn his bread in the sweat of his brow. Everyone would be happy; for, surely, everyone in loving God and delighting to labor for Him would love His children.

In such a society once more would mighty cathedrals rise to the praise of God, "because the people had a mind to work." On the roofs of those cathedrals, invisible to the crowds which thronged the streets, visible only to the eyes of God and His angels, wonderful works of art, sculptures in stone, designs in metal, fashioned by the exquisite hands of artists who loved God, for His glory, would take form. There would return again to a world filled with sham and pretence and superficialities the happy days of lovely and innocent art, when the creative artist in prayer, liturgy, stone, colors, and language, would have place above the mere lender of money who has made the world ugly with stucco facades, billboards, and "soulless corporations." Men would not hurry as they do today, fearful lest somebody else beat them to the prey. They would be more deliberate and, therefore, more thorough. Life might move more slowly, but it would flow more deeply—yes, how deep would be its hidden fountains springing up from the heart of God! There would be a society in which the Church of Christ would extend its influence over the whole of the social and political relations of mankind. Human worth would be recognized and all the evil connotations of the word politician would vanish. Is the picture too fair?

Rescuing and Succoring the Wounded.

In the world are three spirits not of the Father. These are the lust of the flesh, the lust of the eyes, and the pride of life. Happy indeed is the fortunate soul which is able to preserve her innocence. But all do not every moment have their thoughts fixed on God and their final end. The heart and mind are momentarily detached from God and centered on the immediate, on creatures. The tree of knowledge through experimentation appears good for food, pleasant to the eyes, and a tree to be desired to make one wise. The warning of God through Holy Mother, the Church, is forgotten. For the moment the soul becomes a "freethinker." She is thinking out and planning her course apart from God and the Shepherd.

The will consents and the soul reaches out for the fruit of the forbidden tree. It may seem, for the nonce, sweet to the taste; but afterward it is very bitter. The soul is detached from her foundation in God. She is disturbed. She is wounded. She becomes unfit for the presence of God. Sin has entered the world and has smitten the soul with a disease that God alone can heal. Is there no remedy? Only the unbeliever replies in the affirmative; he appeals to "unchangeable laws of nature."

The state of the soul is appalling. Sin is the most terrible thing in the world, not only because of the sinner's sufferings but chiefly because it offends God and estranges Him. Had one always the right attitude he would fear only to offend God Who is so good.

But there is a remedy and it comes by a stream from the side of the crucified Redeemer. Despair, since Christ died and thus showed forth to man God's infinite love, has become the gravest of sins. It strikes directly at God's whole intention in the plan of salvation. Now the devil changes front. He first held out the allurements of sin. The soul has yielded; and she naturally forgets that God must indeed have better things for His servants than the devil could ever offer them. She forgets that God refuses to allow sin to permanently triumph; that God has determined, above all other things, that "where sin has abounded, grace should much more abound." The soul is tempted to despair.

The Catholic Church's treatment of the problem of sin is evidence that She not only upholds the law of God but is well acquainted with human nature. It requires no psychologist to know that the guilty soul wishes to tell—somebody. The devil, who as a rule hates the confessional worse than anything else, has even learned the lesson "in these latter days" and has designed certain forms of psychoanalysis as a substitute for the tribunal of penance.

No matter what the crime, no matter what the guilt, the Church proclaims that there is forgiveness for the penitent soul. Best of all the sinner is encouraged to approach the place of reconciliation because there sits the representative of God, a man like himself, who is compelled to be sympathetic for several reasons, one of which is that he knows his own heart and how prone it is to wander from God. The sinful soul confesses all, accepts the prescribed penance in humility (for she wishes to attest the reality of her contrition), receives absolution and retires with the blessing of God's representative, a renovated soul, washed from her sins in the healing stream from the Saviour's fountain.

The child early learns to approach the tribunal of penance. His sins may be small in human eyes, but he acquires a habit of seeking reconciliation with God when he does fall into sin. He cannot wander far from God as long as he is humble enough to confess his sins. The tributes of disinterested men to the power of the confessional have been many. The Catholic child is saved how many follies, how many falls into evil practices, by thus keeping close to the side of Holy Mother Church! The Mother corrects Her children, sternly insisting on amendment of life, dealing out penances as punishment; but She loves them.

The Catholic School.

By the side of the church is found the school. Do all Catholic parents appreciate the Catholic schools and how much they mean to the Catholic child? Does it seem a light thing that the child should direct himself properly toward Life? The Catholic Church has been commissioned to teach the nations and much of Her effective teaching is done through the Catholic school.

There you will find the Sisters, consecrated women who are giving their lives to the service of God—surely it is the service of God, because they ask little more and receive little more of the Catholic people than board and lodging for their pains. It is simply astonishing, to one who takes care to investigate, how high the standard of scholarship of these Sisters really is. They are Masters of Art, Bachelors of Science, and Doctors of Philosophy! Many Protestant people prefer to send their children to the Sisters' schools. This is because they know how proficient the Sisters are. Their rule of life makes for discipline and thoroughness.

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(Continued on Page Six)

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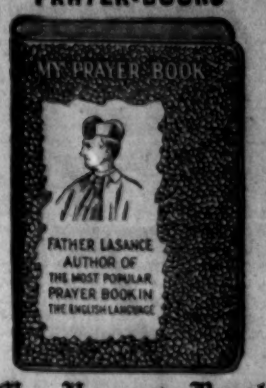

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HUNTINGTON, INDIANA, FEBRUARY 27, 1927

BISHOP'S HOUSE
1413 West Washington Blvd.
Fort Wayne, Indiana December 25, 1926.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and you [illegible] Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

✠ John Francis Noll
Bp. of Ft. Wayne

THE CHURCH.

When Christ, our Saviour established the Church He intended that Her work would promote the welfare of human souls. Scarcely had the Holy Ghost descended upon the Apostles on that first Pentecost Sunday when these messengers of God went forth to carry out the Saviour's commands. Eager converts listened to their preaching and submitted themselves for the Sacrament of Baptism. The Church thus became a Society, founded by our Divine Saviour, whose members were human beings. The Church is a congregation of the faithful, whose members are under one spiritual head, who obey the same laws and who receive the same divine aids to enable them to gain Heaven.

The Catholic church is truly called Mother. She it is who is most solicitous about the spiritual and the temporal welfare of her children. No earthly mother could offer us the spiritual consolation that she offers in sorrow. No mother can inculcate higher ideals or lead to greater happiness than our holy mother, the Church.

We, who understand her tender solicitude for souls, who appreciate her important work in honoring God, who realize that following the example of her divine Founder, she teaches us our duty toward God as well as our neighbor, can have nothing but the greatest admiration for her. We realize that many who oppose her do not comprehend her beauty or her maternal loveliness. It grieves us to know that she is misunderstood and maligned. We maintain that her standards should be judged and her ideals guaged by the lives of her children who are most loyal in obeying her laws. We inculcate patriotism and show forth American ideals by recalling the noble qualities of Washington or Lincoln not by the recital of the story of Benedict Arnold's treason. We know that the former represent the ideals of America; the latter knew her ideals but failed to live up to them. We see the practical application of the Divine Master's principles in the lives of the eleven loyal Apostles. Judas, who betrayed Him, accentuates the beauty of His doctrine, by failure to measure up to the Master's standard. So it is with the history of the human race. So it is with the history of the Church. Her real principles are manifested in the lives of her saints and that vast army of loyal children—saints in the making—who day by day strive to grow in virtue.

THE SHEPHERD OF SOULS.

The Catholic church assists man from the moment of his existence until he enjoys the Beatific Vision in Heaven. Realizing that but a tiny slender thread holds the new-born babe to earth, the Church embraces him in Baptism and makes him a member of her great family. In Baptism man becomes a member of the church, subject to her laws and a sharer in her maternal care.

As the child grows in age and stature he is not abandoned in his battle for eternal life. Just as the body is clothed to protect it against the rigors of the weather, so the soul receives strength in the Sacrament of Confirmation. The child becomes a soldier of Christ, strengthened by the Holy Ghost, armored with the grace of God, that he may the more effectively battle against the enemies of his soul.

The soul grows weary and weak from exertion and lack of proper food and rest; the soul of Christ grows faint and weary in the battle of life. To protect his spiritual life, the church offers him the Bread of Life, the Bread that came down from Heaven. It was Christ who said: "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." In his First Communion, the child is given this heavenly food, he unites himself with Jesus Christ. The child of Christ is urged to communicate frequently that he may the more easily overcome temptation. Strengthened by the Manna of the soul, it is easier for the child to lead a virtuous life and to follow more closely his crucified Saviour.

Sometimes in the battle of life, the soul receives wounds. It needs assistance just as the soldier wounded on the field of battle requires the aid of a physician. Our Divine Saviour, realizing the weakness of human nature, provided a divine remedy to heal the wounds caused by sin. He bade the Apostles to forgive sin when He said: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." The wayward child, who has left his Father's house to enjoy the momentary pleasures of sin, as did the prodigal son, is reconciled to God in the Sacrament of Penance.

It is in the Sacrament of Holy Orders that those who are to be leaders in the army of Christ receive the grace to enable them to perform the obligations they have assumed. In the Sacrament of Holy Orders the Catholic Church promotes the welfare of society by ordaining to the sacred priesthood those whom she has trained for this holy office. These young men elect to follow the more perfect life as outlined by our Saviour in His advice to the rich young man of the Gospel. Though the foes of the Catholic church do not appreciate the great influence for good of the priest's life of self restraint, it is appreciated by his spiritual children who are proud to call him Father.

The Sacrament of Matrimony was instituted to assist husband and wife to fulfill the duties of their state of life. When trials and troubles multiply, when sorrow enters their home, when disappointment might cause those who have no trust in God to despair, Christ gives His special grace to enable husband and wife to meet these trials patiently and with a united spirit.

There comes a time in the life of every man when the shades of death draw around about him. A thinking man's thoughts turn, at this time, toward his eternal destiny. He knows that Heaven is a place of everlasting happiness and that nothing unclean can enter there; he realizes that through human frailty he has sinned. Eternity depends upon his status as he appears before the judgment-seat of God. Even in this solemn moment of the Christian's life his tender mother does not desert him. She offers him the Sacrament of Extreme Unction to relieve his mind and to strengthen his trust in God. She offers him the Body and Blood of Christ in Holy Viaticum that Christ may conduct him through the terrors of death.

Truly, then, the work of the Church as she conducts her children from the cradle to the grave is one full of consolation. Through her maternal care the merits of our Saviour flow down from the heart of Christ into the souls of men. Throughout the nineteen centuries of the Christian era, the Catholic Church has continued her God-given mission. Despite the fiercest oppression of emperors, kings, princes, politicians and professional slanderers, her spiritual influence has increased with the years. She trusts in the assurance of her Founder, Who said: "And behold I am with you all days, even to the consummation of the world."—St. Matthew xxviii. 20.

FROM ETERNITY THROUGH TIME TO ETERNITY

(Continued from Page Three)

times, in worming themselves into the seats of political power or have an army and navy to back them.

A tree may be known by its fruits and the fruits of the Bolshevist tree are evil. With the poor, helpless child, who needs a faithful guide, taught that God is an invention of the priests and that he has no immortal soul—the results are easy to imagine. Not being able to discern (even as the children of Nineve) his right hand from his left hand, he will not be subtle enough to retort that Bolshevism is no doubt an invention of Red politicians to place themselves in office and perpetuate themselves in power! This poor child will be at the mercy of persons who are notoriously lacking in compassion, justice, and love,—persons who see in the child an opportunity to make their own power secure, persons who (if they ever were sincere) cling to an artificial plan of human perfectibility that is out of touch with reality at every point.

And they will tell the child that there is no such thing as sin! Indoctrinated by this terrible philosophy, it will be the child's object as he grows older simply to avoid the physical consequences and eliminate the aesthetic shock of sin. Now this can be done—at a certain terrible cost to the soul. There remains, as a restraint, only God and His Law; and these have already been thrown aside by the Bolshevist teachers who deny moral responsibility and treat the child as a machine.

Should it be objected that the Church places all Her emphasis on the moral side of ethical questions to the consequent building up of a pharisaical and hypocritical character; we reply that this may be true of some religious organizations, but not of the Catholic Church. The Church distinctly does give due consideration to the psychological side of every ethical question and She deals with Her children as human beings, not as machines. She does not despair over sin. Other organizations may, indeed, treat sin as a hopeless catastrophe but not She. She encourages the sinner, when he has fallen, to get up again. Her confessional is the place where She deals with Her children as human beings: She combines, in the confessional, not only Her strict adherence to the law of God but an attitude of loving understanding and compassion for the soul who has sinned.

But the cruel shepherds, whether they be rigorous Jansenists or loose followers of the cult of Oneida, discourage, betray and delude the soul. It is they who are unnatural and strained. It is they who turn out slaves or anarchists from their educational machines. But the Church combines with Her uncompromising Faith the miracle of Charity. She tenderly leads. She does not drive, as do the cruel shepherds. She does not shear her sheep before She feeds them. She really cares for Her sheep and is willing to give Her life for the sheep, as the heroic courage of thousands of Her priests and prelates has demonstrated.

The Right to Life.

Is it wrong to kill? "Surely," you will agree. For you, as a human being, have the light to life. And if you, then all other human beings, unless they have forfeited it by their crimes. It follows that the unborn child has the right to life. Even Kant, who affected to discover in the Christian religion no evidence of Divinity, could formulate a philosophical "golden rule" as follows: "So act that the principle of thy conduct may be fit for a universal maxim." You would not now be alive had you been slain in the womb, had not your parents felt more love for you than many modern parents feel for their unborn young.

So great is the love of Mother Church for human kind that She casts Her protecting mantle over even the unborn child at the first moment of existence. She raises Her voice in protest against the slaughter of the innocents, that monumental selfishness of the modern world. Here, again, She takes the "long view" of things. Her experience is such that She well knows that wrong "remedies" never cured any disease. Putting aside altogether the toll which outraged nature exacts of those who selfishly obstruct her, the Church's attitude toward "birth control" is simply that of common-sense. If economic conditions at the present time work unbearable hardships to parents, so that it is impossible for them to rear families of normal size and healthiness, then the economic conditions should be changed. The Church's attitude is one of real charity; She places human souls above dollars and cents. When the family has no room in society on account of some "system" or other that is perpetuated by politicians, coupon-clippers, and greedy barons, the Church says that if anybody is to be slain it is not the innocent unborn child. If, because of ill health or poverty, many children cannot be properly cared for, continence is advised. Even for the immediate emergency the Church has a remedy; but She proclaims that gross selfishness shall not throttle the hope of the millions unborn.

Moreover, She, by Her healthful general teaching, proves Herself a true friend of the unborn child; for She inculcates in her sons and daughters an appreciation of the virtues of domestic life and a realization of the honorableness of the family relation. Marriage, She proclaims, is the vocation of the vast majority of human beings. The Church takes a firm stand against all those tendencies in modern social life which make for the disruption of the home. It is precisely because people have come to care more for the giddy whirl of transient pleasures than for the calm satisfaction of the enduring pleasures that the unborn young are imperiled. The people who shirk the responsibilities of parental life are lacking in depth. What is more shallow than that attitude toward Life which sees only the immediate advantage, the present pleasure, and never takes stock of the morrow or posterity? And so it is that, by taking Her stand against all shams, against all superficialities and hypocrisies, the Church develops in Her children a spirit that will enable them to co-operate with the Creator in His larger plan of the ages.

All Souls and the Beatific Vision.

Everything of the lower order should find its proper place in the Divine plan, first by being willingly subject to the Higher Beauty. You, friendly reader, must not ignore God in any of your calculations. The souls with whom you deal have a right to happiness and their first and greatest happiness is to look upon God. For God creates all souls and infuses them into the bodies fashioned for them to the primary end that they may at length enjoy the pleasure of His presence and look upon Himself Who is the Highest Beauty.

Think, then, in view of this destiny which God would place within the reach of all, how criminal is the act of preventing a soul from enjoying the Beatific Vision of God in Heaven! Only one institution in all this world realizes fully the enormity of preventing a soul from fully enjoying God and takes measures to prevent human beings from selfishly denying this beatitude to the souls whom God has made for Himself. That institution is the Catholic Church.

First, She guards the path to Baptism by protecting the unborn child; and, then, with the birth of the child, washes him in the saving laver of regeneration by the sacrament of Baptism in order that, when the stain of original sin is removed, the child may (even should he die before reaching the age of accountability) see the face of God. What a loving Mother! She is not willing to risk the dangers of infant mortality. She knows that, according to the Word of God, the Beatific Vision cannot be merited either by good works or natural innocence. God owes this beatitude to nobody, not even an innocent child. Only the merits of Christ applied to the soul can obtain it. Holy Mother Church comes to the rescue and applies the merits of Christ in the sacrament which Christ instituted for the washing away of sin, original or actual. She is on the lookout for souls; She knows what joy will fill the courts of Heaven when She presents Her souls; "Behold me," She wishes to say to Her Lord, "and the children whom Thou hast given me;" She wishes to save as many of these as possible, for thereby the bounty of God will be the more extended. Thus, when She pours in the form of the Saviour's Cross the baptismal waters upon the head of infant or adult, She opens for them the gate of Heaven.

The Family in Earth and Heaven.

Father, mother, brothers, sisters, friends! How warm, how human is the Catholic religion! The child in the Catholic home learns to distinguish at first father and mother, then brothers and sisters. And He is taught that there is a much greater family than his own earthly circle, of which he is a member, gathered about the fireside or the family board. There is a Great Father of all, living and dead, the Father of all creatures—men and angels. This Father is all goodness. Not even the sparrow can fall without His knowledge. This Father has a Son Who shares with Him the Godhead. And there is also the Holy Ghost, one in Godhead with the Father and the Son, Who is the Lord and Giver of Life.

The Son came down, was born of a Virgin, died on the cross that this little Christian child might be, also, one of the sons of God. Let this child of God lovingly talk to His Heavenly Father. Thus the child, at his Catholic mother's knee, is taught simple little prayers to God.

But why should not the child also have a Mother to present his expressed wishes to the Heavenly Father Whom he has come to know and love? There is no reason why a child should be denied such a happiness. There is but one family in earth and heaven, to which belong all the souls who call God Father. Why should they not all love one another and be solicitous of one another's welfare, especially those who are now with God, of the welfare of those yet exiled on earth from their true fatherland—the home from which they came into this world and to which they will ultimately return? Any innocent, unsophisticated child will respond at once to the slightest suggestion of this idea. This shows that it is natural and that those who criticise it have taken up an unnatural and strained attitude. The innocent child will respond at once and with joy to the suggestion that he has the pure Virgin Mary, so favored of God as to become His Mother, for his own Mother.

More than this, the child is taught by his Mother, the Catholic Church, that God has appointed to every human soul born into this world an angel guardian. Heavenly companionship, heavenly defense for the young, tender soul on his first venture into a world that is largely hostile to the Christian ideal. It is touching to see how simply the little child accepts the assurance. Would that adults could realize the nearness of Heaven's inhabitants as vividly as the little child! The Sister in the Catholic school tells the little tots, "Move over in your seat so that your guardian angel can have room to sit with you." The faith manifested by

(Continued on Page Five)

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...DERING OF CATHOLIC ORPHAN ...ME BY CHINESE MOB DESCRIBED ... BY AMERICAN DOMINICAN PRIEST

...rk—The first close-up de... the sacking of the Catho... ...ge and the bishop's house ... by Chinese mobs has just ...yed here by the Very Rev. ... Meagher, O. P., Provincial ...minican Order. It is con... a letter from an American ... Rev. R. E. Brennan, O. P., ...n Foochow at the time of ...e. Father Brennan's home ..., Ohio.

...written, Father Brennan's ...ertheless tells graphically ...Spanish Dominican Sisters ...s were driven from their ...and how they were spirited ...ave their lives. Writing the ... the mob lootings, he says:

"... the situation here today in ... is most alarming. Yester... Holy Childhood Orphanage, so ...o nobly served by the good ...Sisters, was looted, the Sis... ...ersed and the orphans scat...

"... in the day the howling mob ...nts and barbarian soldiery ...heir violence on the residence ... Aguirre and drove him and ...ish Dominican priests from ...se.

...ears Further Attacks

"... writing this on the morning ...ese outrages. The town is ... turmoil. Nobody knows or ...pate what additional exces... ...disturbances may lead to, or ...ages may be perpetrated by ...ded students and plundering ...

"... it may be our turn to face ... So far the active attention ...dents has not been attracted ...ection of the city, but that ... assurance of immunity from ... We may have to render an ...g to the mob for sheltering ... Bishop, his priests and the ... when they were compelled to ... the mob yesterday.

"However, the Spanish Dominicans, ... God, are safe on Nantal Island ... morning and with His help we ... our own battles when necessary. Many things may happen here ... this letter reaches you—if ever ...—and you may learn of them ... the newspapers long before ... inform you, but I know the ... dispatches will not carry the de... most interesting to you and our ... missionary friends back home, ... I shall relate, as briefly as possible, the deplorable affairs of yesterday.

Students Take Lead

"Yesterday morning about 11:30 ... or five brazen-faced students ... to the Orphanage, with the ex... intention of inspecting the build... and the work of the sisters. Moth... Superior, who met them at the door, ... naturally asked them in whose ...thority they undertook such a com... One of the students forth... produced a card indicating his ...bership in the Students' Union, ... replied that it was in the name ... by the authority of this associa... that he made his inspection.

"After thoroughly looking over the ...nage, the students left, where... a Chinese doctor appeared to ex... the children. He reported ev... as satisfactory. The sisters ... this might end it, but at one ... in the afternoon another doc... arrived to make a second inspec... at the orphans. He likewise left ... that he found everything ... excellent condition. Absolutely no ... could be found for taking over ... Orphanage.

"Then, in a short time, without the ... warning, hundreds of stu... came rushing down the road to ... Orphanage, clamoring and howl... to get inside. At four o'clock ... police arrived and about fif... soldiers came and took up a po... within the gates of the Or... By this time the crowd was ... control. The students began ... march through the buildings ... six o'clock everything was in ...ear.

"... mob had gathered outside the ... of the Orphanage and the stu... and soldiers were passing in ... crying out against the Fathers ...sters: 'Kill them! Kill them!' ...ople outside joined in the pro... and soon everything was ... Windows and doors were ... or broken down and what... these brutal ruffians found that ... the slightest value they pil...

... Nuns Make Escape

"... the Sisters' heroic efforts to ... the orphans proved unavail... the temper of the rabble be... ...ore violent the Sisters reluct... ...bandoned hope of saving either ... or possessions. They were ...y the growing hostility to es... a side door into the street and ... their way across the city to ...use where they rested for ... Night was coming on and ... of our Fathers accompanied ...ers to the house of a devout ... lady across the bay on Nan... ...nd where they found shelter ...table conveniences. They are ...y safe for the present on the ...

"... mob not satisfied with the ...hey had worked in the Orphan... ...d disappointed with their plun... (because the Sisters possessed ... next turned their attention to ...se of the Vicar-Provincial, ...s located near the Orphanage. ...d not bother with the formali... ...n excuse for entering but they ...d down doors, smashed in the ... and completely rifled the ...r. Nothing was left. Not only ... impossible for the Fathers to ...with the mob, but they were ...to flee for their lives for the ...cry of 'Kill them! Kill them!' was becoming a more threatening and louder one.

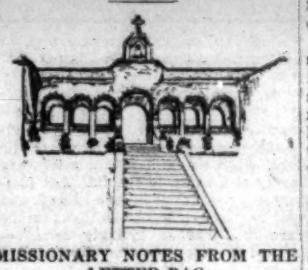
"By this time it was dark and the Fathers came to our house, some half-clothed. We provided them with food and clothing and gave them safe conduct across to Nantal Island where they are now safe with some friends. The Orphanage and the residence of the Vicar-Provincial are still in the hands of the students and they are making a play ground of the buildings. The poor bishop's heart is broken (Bishop Aguirre) for the work of years is destroyed.

Dominicans in Hongkong

Since writing this report to his superior, Father Brennan and the other American Fathers in Foochow have been forced to give up their property and personal necessities and join the other refugees in Hongkong. A delayed cablegram has announced their safe arrival there, but no details are available as to the happenings in Foochow subsequent to those reported by Father Brennan in his letter written before leaving Foochow.

The five Dominican Fathers now in Hongkong are: the Rev. H. A. Burke, O. P.; the Rev. William Cassidy, O. P.; the Rev. Michael Barrette, O. P.; the Rev. Aquinas Gordon, O. P.; and the Rev. R. E. Brennan, O. P The present plan, according to Father Meagher, is to have them remain there for the while awaiting developments. If the situation permits them to return to Foochow and resume their activities no time will be lost in reestablishing the missionary work.

Victory-Noll



MISSIONARY NOTES FROM THE LETTER BAG

Poverty, Poverty, Poverty Everywhere! News from the latest letter from Victory-Mount

Catechist Furst and myself have been visiting in the homes of the poor over in the little out-mission of Vigiles, where we have seen many cases of dire destitution. The people are glad to have anything at all to wear, so long as it is warm, and do not bother about harmonizing effects. Picture an old, gray-headed, wrinkled "Tia" (Auntie) dressed in a gay pink slip-over sweater. In her poverty and humility she does not care about looks—the garment keeps her warm.

Another lady came to our Catechism asking for medicine for her baby's eyes. She asked nothing for herself, yet she had no stockings on.

In one poor home we saw an old chair whose wobbly legs had been discarded and a soap-box nailed to the seat to replace them. It was a strange looking affair, and yet it served the purpose.

Poverty, poverty everywhere, and yet it is a great consolation to know that these people still have that most precious of all treasures—the Catholic Faith. How long they will keep it depends largely upon the Missionary Catechists of the present and future.

At Mesilla Park where Catechist Bahl and I were last summer, there is a big Protestant agricultural college in the process of construction. It is only one of the large number of trade schools that Protestant missionary societies are maintaining for the education and manual training of our native Catholic boys in the Southwest and yet there is not a single Catholic trade school in this section of our country.

Catechist Blanche Richardson.

A FEW PARAGRAPHS FROM ANTON CHICO, NEW. MEXICO

I have been having an entertaining time teaching "manners" to the boys in my classes. In the classroom the boys have been practicing walking up and down the street and accidently meeting the Catechists. Off must go their caps as they bid us the time of the day.

One afternoon while driving to a nearby mission we saw a group of boys in a hollow near the road. Just as soon as they saw us, every hat was quickly pulled off. I glanced keenly at them, and, assuring myself that they belonged to my class, exultantly whispered, "Hurrah for my boys!" I hardly know who were happier, the boys or myself.

Today was Communion Sunday for the boys and girls. We had been working hard for a good attendance and Jesus and Mary rewarded our efforts with the presence of forty-five children, all of whom partook of the Sacraments.

It surely is a joy to be out here, working for the love of God and endeavoring to instill into the hearts of these children the love of Jesus and His Dear Mother.

Catechist Agnes Kozla.

Husband (Irritably)—Why is it that you women always insist on having the last word?

Wife (calmly)—We don't. The only reason we get it is because we always have a dozen arguments left when you stupid men are all run out.—*The Antidote.*

STATE LEGISLATURES

Washington, D. C.—That there is no abatement in the efforts of those opposed to the theory of evolution to force their views into the legislation of the country is shown by the fact that the lawmakers of at least six States, and probably more, will be called upon to consider anti-evolution bills this year.

The six States in which bills on evolution are pending are Alabama, West Virginia, California, Minnesota, North Dakota and Delaware.

Several States already have incorporated anti-evolution legislation into their laws within a recent period, while others have definitely thrown them out.

Either by direct action of one or the other of their legislative bodies or through reports submitted by various committees, the States of Arkansas, Missouri, New Hampshire and North Carolina have rejected such measures, while early consideration of similar bills may be expected in the legislatures of Minnesota, North Dakota, and Delaware within a fortnight.

Only last Monday, the committee on education of the House of Representatives of North Carolina reported adversely on the anti-evolution bill which had been introduced at the request of the North Carolina Bible League, the vote being 25 to 11. After considerable delay, a like measure, drafted by the Rev. W. B. Riley of Minneapolis, will be introduced in the Minnesota legislature either the last of this week or the first of next. The Delaware legislature, too, has the matter before it for consideration.

NORTH DAKOTA BILL OPPOSED

North Dakota got its first taste of such legislation last week, when the committee on education of its House of Representatives held a public hearing on the question. Among the speakers who appeared was the Rev. S. F. Halfyard, Methodist pastor, who opposed the passage of the bill.

In the States of Mississippi, Tennessee, Florida, Kentucky, Texas and Louisiana the teaching of evolution in schools supported by public taxes is forbidden by statute or restricted by legislative resolutions condemning the teaching of theories not supported by the Bible.

Against this array of anti-evolution forces, who now contend that in two-thirds of the rural districts of the United States, the teaching of evolution is forbidden, is developing an increasing tide of opposition to legislative control of education.

Many religious societies have gone on record as being opposed to any legislation which has a tendency to set up a State religion or to hamper in any way the progress of legitimate science.

Simultaneously with the killing of an anti-evolution bill in the Missouri House of Representatives, the Methodist Episcopal Church, South, went on record at Memphis, Tenn., as expressing its belief that legislation which would interfere with the proper teaching of science in American schools and colleges would be "futile and can serve no good." The vote was virtually unanimous.

BEATEN BY ANTI-EVOLUTIONISTS

The significant incident in the defeat of the anti-evolution measure in Missouri, is that the most outstanding sentiment against the proposed statute, and perhaps the greatest contribution to its defeat, came from professed disbelievers in the evolution theory—the Thayer Commercial Club and the Fundamentalist clergymen in St. Louis and Kansas City.

Yet, on the other hand, hardly had the Rotenberry anti-evolution bill been killed in the Arkansas State Senate, than plans for an American Anti-Evolution Association, with headquarters in Little Rock, to carry the evolution fight to every "nook and cranny" of the State, and then "branch out," were unfolded by the Rev. Ben M. Bogard, Baptist clergyman, who is chairman of the evolution committee of the State Baptist Association and was outside leader of the legislative attack on the theory which came to such an ignominious end.

The birth control measure, recently introduced in the House of Representatives of Pennsylvania, by Representative Philip Sterling of Philadelphia (by request) has been referred to the committee on health and sanitation of that body. Opponents of the measure, both Catholic and Protestant, are marshalling their forces, and appeals to all opposed to the bill to write their representatives are being broadcast through the State.

Included among House bills intrpduced in the Pennsylvania legislature last week was one to prevent the employment of any child residing in another State during the time when laws of his own State require his attendance at school, while another provided that ages, religious and fraternal affiliations be obtained by jury commissioners when each venire of jurors is summoned.

MARRIAGE REGULATION PROPOSED

With the object of preventing hasty and improvident marriages, Henry L. Conway, of the Fifth Legislative District, has introduced in the Maryland House of Representatives a bill providing that no marriage license shall be issued until forty-eight hours have elapsed from the time of making the application.

The eugenics marriage bill, which among other things would require every couple to prove they have at least $1,000 before they could get a marriage license in Kansas, is headed again for the legislative graveyard.

It happened so unexpectedly in the course of parliamentary procedure in the State Senate on Wednesday, that even the author of the bill voted for the motion—a chance to check the legality of the measure—which is expected to mean its death.

A bill "to provide for the sterilization of insane and feeble-minded persons" has been introduced in the State Senate of New Jersey by Senator Abel. It was referred to the Judiciary Committee.

An act is already on the statute books of this State since 1911, but owing to a decision of the Supreme Court of New Jersey in 1913, which held invalid an order of the Board of Examiners to serilize an inmate of a State institution, the law has not been pressed.

GIVES OFFICIALS POWER

The present bill neither provides specifically for an examining body of physicians nor for a petition to a court, but states that the Board of Control of the Department of Institutions and Agencies may select for sterilization any inmate of any institution for the treatment of insane or feeble-minded persons, in consultation with the superintendent of such institutions. The written consent is to be obtained from the patient or from his next of kin and in case no relative can be found the Board of Control may act as guardian of the patient and give its consent.

A 48-hour week for women in industry, with a maximum of 78 hours overtime in a year, was recommended to the New York legislature this week by the legislative industrial survey committee, which conducted hearings over the State on practicability of the proposal.

Nebraska's proposed "anti-vamp" law, which would limit to one cent damages in alienation of affections of breach of promise suits, has been killed in the Nebraska State Senate Judiciary Committee.

The Alabama State Senate agreed to amendments made in the House on bills to remove convicts from coal and iron mines, and prevent leasing of state or county convicts after January 30, 1928, a bill providing for the use of prison labor on State buildings in Kansas was authorized by the Kansas State Senate and sent to the House after amendment or introduction of another measure to allow working the prisoners on State roads was considered.

MONTANA'S RATIFICATION CERTIFIED

Gov. J. E. Erickson has signed the resolution ratifying for Montana the proposed child labor amendment to the Federal Constitution.

Asserting that "it violated one of the great commandments," Gov. W. J. Bulow of South Dakota last week vetoed the capital punishment bill, recently passed by the South Dakota Legislature.

"'Thou shalt not kill,' should govern the authority of organized society as well as the individual of society," declared the South Dakota chief executive, as he styled the proposed law, "legalized murder." South Dakota repealed death penalty under law in 1915.

OBITUARIES.

✝

R. I. P.

GALLAND.

Charles Henry Galland, 75, retired machinist, died Monday morning at 8:30 o'clock at the Methodist hospital after an illness from a complication of diseases. He was born in Switzerland and had been in the employ of the Pennsylvania railroad company 32 years. He was a member of St. Mary's. Surviving are one daughter, Mrs. Matilda Firks; two sons, Leo P., 435 E. Jefferson street, with whom he made his home, and Eugene; one adopted son, Charles Eailon; 12 grandchildren; one brother, Ferdinand, of Crestline, O., and a brother and two sisters in Switzerland. The funeral services were held Wednesday morning at 9:00 o'clock at St. Mary's church.

B. A. MORAN SUCCUMBS TO APOPLECTIC STROKE

Bernard A. Moran, 45, 1724 Crescent Ave., Fort Wayne, who has been associated with the Peter A. Moran Ice Co., since boyhood, died Thursday afternoon at St. Joseph's hospital, following a stroke of apoplexy suffered February 7. He had manifested temporary improvement, later relapsing, and growing weaker until the time of his death. Mr. Moran was a life-long resident of Fort Wayne, and was born in this city September 21, 1883, and was educated by the Holy Cross Brothers at the Cathedral Boys' School. He was a member of the Cathedral of the Immaculate Conception, the Holy Name Society of the parish, and Fort Wayne Council No. 451 Knights of Columbus. He was married June 30, 1914, to Miss Lillian Fern Carey. He represented the third generation in the management of the ice company founded by his grandfather, Peter A. Moran, in 1860, it being one of the first ice companies organized in Fort Wayne. Following the death of Peter A. Moran in 1880, his son Peter J. Moran became owner and manager. The business was taken over in turn by Peter J. and Bernard A. Moran after the death of their father, Peter J. Moran, in 1907. The brother, Peter J., died Nov. 12, 1922, since which time Bernard A. has been associated in the management of the concern. Surviving besides the widow, Lillian Fern, are his mother, Mrs. Mary E. Moran, and two sisters, Mrs. Mary M. Callahan and Mrs. Amelia M. Emanuel, both of this city. The funeral was held Monday morning from the Cathedral. Rev. Thomas M. Conroy was celebrant of the solemn Requiem High Mass, assisted by Rev. John E. Dillon, diocesan chancellor, and Rev. Jesse Lothamer, of Columbia City. The obsequies were very largely attended.

SERAPHIM MILLER DIES SUDDENLY IN CHURCH

Seraphim Miller, 70, of 2520 Cass street, Fort Wayne, died suddenly Tuesday morning, Feb. 15, while assisting at the 8:00 o'clock Mass at the Church of the Most Precious Blood. He had accompanied his wife, who was making the mission in progress in the parish. Deceased was a painter by occupation and had been under the care of a physician for some time. He was suffering from heart trouble, but had not been confined to bed. The fatal attack came a few minutes after he had arrived at the church and entered the pew. He was a devoted member of the Precious Blood church and the Holy Name Society. Surviving are the widow, Mrs. Catherine Miller; three daughters, Mrs. Walter Noll, Mrs. Edward Ansberry and Mrs. Roy Little of Fort Wayne; two sons, Joseph and John of Milwaukee. The funeral was held Friday morning at 8:00 o'clock from the Precious Blood church, Rev. Basil Didier, C. PP. S. officiating.

MRS. LEONA FRY, WELL KNOWN RESIDENT, DIES

Mrs. Leona Fry, 54, of 723 Madison street, died suddenly Thursday afternoon of a stroke of apoplexy, while visiting at the home of her brother, John Geary, in Chicago. Deceased was born in Bluffton, Ind., but had lived the greater part of her life in Fort Wayne. She was a member of the Cathedral of the Immaculate Conception. Surviving are her husband, Frank J., three daughters, Mrs. Margaret Strodel, of Minneapolis, Minn., Mrs. Lucile Taylor, and Miss Catherine Fry, of Fort Wayne; her parents, Mr. and Mrs. Charles Geary, of Ingram, Wis.; two grandchildren; two sisters, Mrs. Elizabeth Hild of Chicago, and Mrs. Mabel Hood of Fort Wayne; three brothers, John, George and Howard Geary of Chicago. The funeral was held Monday morning from the Cathedral.

LOGANSPORT—MRS. MINNIE RUFF.

The funeral of Mrs. Minnie Ruff, wife of Daniel Ruff, who was stricken Friday evening on her way home with her husband and died early Saturday morning of apoplexy, was held Tuesday morning at 9:00 o'clock from St. Bridget's church, Rev. Nicholas A. Keller officiating. Besides the husband, the deceased is survived by one brother, Frank Schubach, and one sister, Mrs. J. R. Connor, of Houston, Texas.

MUNCIE — PATRICK E. EARLEY.

Funeral services for Patrick E. Earley, well known resident of Muncie, who passed away Monday evening, were conducted at 9:00 o'clock Wednesday morning at St. Lawrence's church in charge of the Rev. Raymond Derrick. Burial took place in Beach Grove cemetery. He was a member of the A. O. H. and is survived by the widow, Mary, one daughter, Marcella, and three sons, Martin, Harry and Eugene.

SOUTH BEND

Chmielewski.

Stanley Chmielewski, age 69, died February 16th., after a three days' illness of appendicitis. Surviving are his wife, Eleanor, two daughters and three sons. Funeral services were held Monday from St. Stanislaus' church, Rev. R. Marciniak officiating.

Goetz.

Funeral services for Mrs. Joseph Goetz, who died Wednesday, February 16th., were held Saturday from St. Joseph's church, Rev. W. P. Lennartz, C. S. C., officiating.

Andrysiak.

Mrs. Frances Andrysiak, age 83, died Feb. 10th., after a four months' illness. Surviving are six sons and three daughters. Funeral services were held Monday from St. Casimir's church, Rev. S. Gorka officiating.

Lewinski.

Miss Hedwige Lewinski, age 35, died February 17th., following a two years' illness. Surviving are her mother, four brothers and three sisters. Funeral services were held Monday from St. Hedwige's church, Rev. S. A. Gruza officiating.

Culp.

Funeral services for Robert Britton Culp, who died Feb. 16th., were held Friday morning from St. Joseph's church, Rev. Wm. P. Lennartz, C. S. C., officiating.

Schreyer.

Funeral services for Andrew Schreyer, age 71, who was fatally injured Thursday when struck by a New York Central passenger train, were held Saturday from St. Mary's church, Rev. Andrew Schreyer, C. S. C., officiating.

Michigan City.

Maxwell.

Funeral services for Mrs. P. W. Maxwell were held Wednesday, Feb. 16th., from St. Mary's church, Rev. George Moorman officiating. Burial was in Calvary cemetery.

Priest Dies After Giving Last Sacraments

Paris.—The Abbe Lansard of the village of Esperay, in Savoy, died almost immediately after administering the last rites to a dying man. Being summoned in the middle of the night, by one of the families of his parish, he rose from his sickbed in spite of the great cold. Hardly had he given the last sacraments to the man, when he began to feel very ill. Shivering he went downstairs to warm up a little, but died almost immediately, succumbing to a congestion caused by the cold. The Abbe Lansard was only 47 years old.

WHITING PLAY A SUCCESS.

"The Attorney for the Defense," presented by the Catholic Central High School at the Slovak Home, was received very enthusiastically by Catholics of Whiting. The piece was splendidly produced. The alternate tears and laughter of the audience are an eloquent proof of the young Thespians' ability, and a tribute to their coaches. The play was sponsored by St. John's parish for the benefit of the Central High School.

MUNCIE

The marriage of Miss Mayme McCabe and Severn Checkaye took place at 7 o'clock Monday morning at St. Lawrence's church. Mr. and Mrs. Checkaye will live in this city, where both are well and popularly known.

RELIGIOUS BIAS IN THE FEDERAL SERVICE CHARGED

President of the National Federal Employees Makes the Accusation in Letter to President Coolidge.

Corroboration of Archbishop Curley's Charge of Religious Discrimination In Government Appointments and Dismissals Made Two Years Ago.

Washington.—Favoritism based on religious, as well as political and social, considerations in the selection, advancement and discharge of Federal employees is one of the "sinister forces" making for "deterioration" of the Federal service, it is asserted in a letter which Luther C. Steward, President of the National Federation of Federal Employees, this week sent to President Coolidge.

"In the same department, in the same community," he says, "employees doing the same work under like conditions are paid at different rates, because in the absence of classification, salary standardization and publicity there is no device to check the operation of sinister forces such as improper political, social, or religious influence. Favorites performing simple duties are advanced in salary above those doing the real work of the Government or they are assigned to duties they are not qualified to perform efficiently."

While the religious favoritism charge made in the letter is only one of several reasons advanced for legislative action, and while Mr. Steward later made it clear that it is far from being the most urgent reason, still, a direct assertion that improper religious influence is exerted in a matter so vital as the employment of the tens of thousands of Federal employees immediately commands attention.

CORROBORATES ARCHBISHOP CURLEY'S CHARGE

Furthermore, the assertion calls to mind the charge made some time ago by Archbishop Curley, of Baltimore, that religious discrimination existed in Federal departments and bureaus "under the shadow of the White House." At that time Government officials were prompt to deny they had any knowledge of such discrimination in their departments, but these denials of knowledge were, of course, neither conclusive nor direct as far as the existence of the supposed discrimination was concerned.

It was emphasized at the time Archbishop Curley made his charge that if the Klan had penetrated Federal depatrments and bureaus to the extent of influencing selections and promotions of employees, its work would of necessity be done in the characteristic Klan manner—in the dark—and that religious discrimmination, if it existed, would be carefully camouflaged under the heading of efficiency. At the same time, it was made clear that such discrimination would hardly exist among higher officials, but would be practiced among the lower ranks.

Mr. Steward, asked concerning the reference in his letter, was loath to give too great prominence to the religious favoritism assertion. He said it was a condition which was bound to exist, side by side with political and social favoritism, wherever a check on such things and a recourse for the injured employee did not exist. It was this check and recourse that he believed would be provided by the carrying out of classification in the Government services.

More than a thousand complaints of discrimination have come into the office of the Federation of Federal Employees in the last year, said Mr. Steward. These, he emphasized, are exclusive of the "crank" letters and are cases where employees have prima facie cases indicating discrimination. Cases of alleged religious discrimination constitute no more than 2 per cent of the total, he added, but nevertheless they exist and they come from all parts of the country. They include charges of discrimination against Catholics in some sections, against Protestants in others, and against Jews in still others. There are allegations against the Klan, but no great preponderance of them.

Msgr. Jas. E. Walsh, Maryknoll Priest, Nominated Bishop

New York.—Official word from Rome has reached the headquarters of the Catholic Foreign Mission Societ of America at Maryknoll, N. Y., confirming a previous unofficial announcement of the nomination of Msgr. James E. Walsh as Bishop. He has been Prefect Apostolic of Kongmoon since 1924. His elevation to the episcopate, it is expected, will have special interest for the Catholics of the United States since he is the first native American Bishop to labor in China.

Bishop Walsh was born in Cumberland, Maryland, thirty-six years ago. He is the son of Mr. William E. Walsh, a prominent lawyer of that city, and Mary Concannon, of Montegut, Louisiana.

He received his Master's degree at Mt. St. Mary's College, Emmitsburg, Maryland, from which historic institution his father and grandfather had both received their degrees. The new Bishop has the distinction of being one of the six pioneer students to enter the seminary of the Catholic Foreign Mission Society of America in the autumn of 1911.

Following his ordination to the priesthood at Maryknoll by the late Bishop Maurice Foley of the Philippine Islands, Father Walsh was appointed director of the Maryknoll Preparatory College at Clark's Summit, Pa., then in its struggling beginnings.

Bishop Walsh was a member of the pioneer group of four who left the Maryknoll Seminary for Yeungkong, the Society's first mission in South China, in the autumn of 1918. He acted in the capacity of first assistant to Father Price, the Society's first Mission Superior. When Father Price died at Hangkong, in September 1919, Bishop Walsh replaced him and, since then, against many difficulties has filled the post of Mission Superior.

In the summer of 1923, Bishop Walsh returned to the United States to solicit funds for the erection of a Mission Center in the Province of Kwangtung. He met with marked generosity from His Eminence Cardinal O'Connell. Within nine months the Archdiocese of Boston subscribed the sum of $40,000 to build the new Center. Boston is thus the first American See to found a Mission Center in Asia.

Bishop Walsh's three years as Prefect Apostolic of Kongmoon have been fraught with many difficulties, caused by the political turmoil of present-day China. In spite of these obstacles, the young Prefect succeeded in erecting a building at the Mission Center of Kongmoon, where a preparatory seminary for native priests has been started. The Mission has held its own and even progressed during this troublous period.

HIS FIRST STEP

Medical examiner (to young student): "Suppose there were a gunpowder explosion and a man were blown into the air. You, as the nearest doctor, are called in. What would you do?"

"Wait for him to come down again," was the prompt reply.—*Good Hardware.*

WEDDINGS

Decatur.—Miss Henrietta Moody, of Portland, and Joseph Niemeyer, of Cincinnati, O., were married at 8:30 o'clock Tuesday morning in St. Mary's Catholic church by Rev. J. A. Seimetz. The bride was attended by Miss Marie Niemeyer, a sister of the groom, and David Baker, of this city. A wedding breakfast was served to the members of the immediate families at the newly furnished home of Mr. and Mrs. Niemeyer, on Nuttman avenue.

IRISH SONGS

"Where the Shandon Church Bells Chime"
(Irish Waltz Song)
"The Pretty Liffey River"
(Love Song)
"Father's Visits"
(Sentimental)

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FROM ETERNITY THROUGH TIME TO ETERNITY

(Continued from Page 5)

be done! Just now it is coming to be almost universally recognized in these United States that children must have religious, or at least moral, training. At the same time the foes of the Catholic schools were never more insistent that education be secularized. Having forced through their program of secularization in the public schools of the nation they yearn for other worlds to conquer. They are not in complete control of the field as long as there remain the Catholic schools.

On first glance it appears that the Catholic schools belong to a class of their own chiefly because they teach, in addition to readin', 'ritin', and 'rithmetic, a course in religion. But that is not the whole truth. What makes the Catholic school distinctive is that it teaches the truth in the history, science, and literature classes as well as in the catechism class. Were this not the distinctive mark of the Catholic school, it would be possible for Catholics to be content with such schemes as the "Gary plan" or "foundations" in connection with secular schools where Catholic students could receive an hour in theology and catechism each day.

It is of extreme importance that the Catholic child direct himself properly toward the past of his nation and the whole world, because it is in the field of history that even yet the enemy of Catholicity delivers his stoutest blows. And it is simply a question of what the facts, all the facts, are. Here the Church, again, is ever watchful. She would be remiss in Her duty should She allow, without a protest, Her children to accept the falsehoods with which the so-called text-books of "history," written by Her foes, are filled.

In the field of literature it is just as important that the child should come to love and appreciate only the best. Not only does the Church warn Her children against the deceivers who are abroad in this field, but She points out the presence of a vast body of beautiful, ennobling, and inspiring Catholic literature. It is impossible to read all the books in the world; hence the Church teaches the child to discriminate, to trust Her selection, and to read what will profit his soul. There is also true Science and "science falsely so-called" to be distinguished. The foes of the Church never seem to lose an opportunity to introduce their false teachings into text-books which ought to be free from speculative nonsense and set out only the provable facts. It requires a watchful eye to perceive, behind the suave and polished approach of the foe, his real intention; but Mother Church is quite capable, since She has the Spirit of God Who discerns the false from the true, and She is performing an invaluable service to Her children.

Arming Her Soldiers for the Conflict.

Without a special grace of Almighty God, a special equipment and armor, it would be very difficult (if not impossible) to withstand so many assaults of the Evil One. Not only does the soldier of Christ require defence, but he must also have weapons designed to beat back and rout the foe. Who but God Himself can measure the power of Satan or realize fully the gravity and the stakes of this warfare?

There is good news for the soul on her way through a world of so many dangers. God gives Himself to the soul. He gives the Holy Ghost, His own Mind. The soul thus has eyes to see where there was darkness before. She has not only knowledge, as one of the fruits of this Gift of the Holy Ghost, but also wisdom to perceive the true proportions of the conflict. While it is true that there is a gift of the Holy Ghost in connection with the sacrament of Baptism, yet in this sacrament, that of Confirmation, God fully equips His soldier to fight for Him. His Holy Spouse, the Church, conveys through Her Bishops this priceless Gift.

Man, to co-operate fully with God, must move toward Him by an act of the intellect, the memory, and the will. How can this be possible unless man possesses the indwelling Spirit of God, Who must empower him to love God and cry, "Abba, Father?" The Holy Ghost, Who Himself is Love, completes the work of the spiritual creation; and the sanctified creature, inspired to the act of Love by the Holy Ghost, moves toward the Father through the Son. Man thus becomes a new creature by the indwelling Spirit. He is united to God, he has become a partaker of the Divine nature. His yearning toward God, misdirected in his unregenerated state toward the love of creatures, is now properly directed by the Holy Ghost and flies like an arrow to its mark, the bosom of the Father.

Possession of the Holy Ghost is a foretaste of the joys of Heaven. God, by sending the Holy Ghost, confirms in His children the good work begun in them; and they are "sealed"—as the apostle said—by that Holy Spirit of promise. The sacrament of Confirmation is the second step in God's holy work of renewing the face of His creation, marred as it has been by sin. "Send forth Thy spirit," cries the Psalmist, "and they shall be created, and renew the face of the earth." Nature itself is to be transformed. The final step in the work of restoring all things is the resurrection of the body, of which blessed event the sacrament of Confirmation is an earnest. The soul here, for a season, tarries upon "the Delectable Mountains" and looks afar across the intervening valleys to the land of Chanaan, her final inheritance.

Holy Church brings forth buckler, shield, helmet, breastplate, greaves, sword and spear. The soul then goes forward on her journey, clad in shining armor, a valiant soldier of Christ.

The Eucharistic Presence.

Do you not rejoice to know that God's children, as they journey through a world so full of danger, may have His visible presence among them, even as the children of Israel in the wilderness? It is the most heartening thing in all Christian experience. If God blessed ancient Israel in the wilderness by the reassuring sight of the pillar of fire by night and the cloud by day, have we not a precedent therein upon which to base the expectation that God will be as generous to His children of the present time, journeying also through a wilderness, pilgrims who have not reached as yet their true fatherland?

You, fellow pilgrim, have another reason to bless the Shepherd. For the Holy Catholic Church is the custodian of this Presence and She guards it as the apple of Her eye. She makes it the center of Her worship. Her priests and people humble themselves before It, the Blessed Sacrament reposing in the Tabernacle. Before It burns the perpetual lamp. This, too, is a foretaste of Heaven, since around the Throne there burn the seven lamps of fire.

In consequence a Catholic church is actually the house of God. It is more than a "meeting house" where people come together to hear preaching. It is full of the presence of God. Catholics soon become aware of the difference between prayers offered in their own homes and prayers offered in the house of God that is so full of the radiant sweetness emanating from the Tabernacle. Nothing could be as comforting as to know that one may look upon God here and now, although He be hidden beneath the Eucharistic Veils.

If you go into a Catholic church at the hour of benediction you will behold a most wonderful sight. Something is being honored; and it must be patent to the most casual observer that the reason why the Church so honors this Something is because She truly believes It is Someone—none other than Her very Lord and God. There you will see no gross familiarities taken with the Diety by persons claiming to be His ministers. All is infinite respect and adoration. Holy Church reverently places the Host in the monstrance; and then her ministers, acknowledging their creaturehood, retire to an inferior place to adore. All the worshippers, priests and people, gaze upon the One Object—Christ, the Host, the hospitality of Whose House they are enjoying. Here in God's House nobody behaves himself unseemly; for God is here. One is in the presence of eternal realities. Here is the gate of heaven; angels are ascending and descending. They, too, are looking with wonder upon such Divine condescension—the Lord of the Universe dwelling under the appearance of bread.

If for no other reason than that the Shepherd so treasures the Presence of the great God in the midst of the flock, that God is there where the Shepherd leads the sheep, the soul would be obliged to love and trust the Shepherd.

Bread of Heaven.

But the pilgrim grows weary and hungry by the way. He must be refreshed. His soul needs heavenly food. Here again Holy Church comes to the rescue with Her inexhaustible bounties, the unsearchable riches of Christ. Here the soul begins to realize, as she partakes of the banquet where God Himself is the food, that she never before knew even the half. As if it were not enough for God to dwell in the midst of His people, He offers them—in Holy Communion—His own Flesh to eat and His own Blood to drink. Thus they are bound to Him more closely than ever, for it is His purpose to transform them into His image.

Imagine the joy of the Israelites in the wilderness when they knew that they need not perish, that God Who had brought them out of Egypt into the wilderness had also undertaken to provide food for them in a place where no crops could grow. They looked out of their tents and there, in the morning light, they saw all the ground covered with food, the heavenly manna, round and firm like coriander seeds, ready to be ground and prepared for consumption. Not everyone can appreciate the abstract speculations of theology, but everybody can enjoy and be thankful for such a necessary creature comfort as food for the body. Even the professor of philosophy forgets his treatise and smiles when he hears the dinner bell.

Like the loving pelican of the legend, driven to the ultimate sacrifice to sustain her young, the Redeemer opens His very veins and gives His flesh to men and women who are dying. Holy Church is a loving Mother-bird hovering over a flock of young birds in a nest. The young birds feel the warmth of Her body, they snuggle down in contentment to rest and sleep; and, when feeding time comes and they are clamorous, the Mother has already provided for Her young ones. They are refreshed and clamor no more, for they have eaten the Food of heavenly granaries and have drunk from heavenly fountains. And the soul, thus sustained on her way, goes on her journey singing the praises of God.

Love of Our Earthly Fatherland.

Since we are here we should make the best of this world, although it is not our true fatherland. We must take a little time to interest ourselves in the country through which we pass; for other pilgrims, as well as ourselves, must travel the same path through time to Eternity. Some of the obstacles can be removed. For instance, political conditions can be such, and they should be such, that the Holy Mother without hindrance may nourish Her children.

The Church, therefore, encourages Her children to love their earthly fatherland, to take part in its affairs, to serve if need be when called to leadership, and to support with their prayers and willing assistance the lawful rulers of their country, if necessary to lay down their lives in defense of their country when it is threatened by a foe.

The sons of the Church respond to Her lessons of patriotism. She tells them that they have a duty to perform toward Caesar as well as toward God, that Caesar's power is of God. Such lessons will make good citizens of Her children, for they have learned that they are doing God's will when they cheerfully support and defend the government of their country. They can always be relied on in time of danger. But what shall we say of others who deny that civil government has Divine sanction and should therefore serve the true purpose for which God has established it, to protect and preserve the liberties of its citizens? They will bear watching, for they are restrained from putting into practice the ambitions which come to their minds only by their physical inability to realize them. It is well that the Church is training her children to know what are the proper limitations of political power. They will stand firmly against all efforts to wrest civil government from its true purpose, and thus they will assure to future generations that freedom without which man becomes the prey of the cruel shepherds.

Here also the Church has the "larger view." She has no sympathy with the jingoism of nationalism? She teaches no doctrine of "my country, right or wrong," which would be equivalent to teaching that mere politicians are always to be obeyed. She believes that men and women of other nations too have immortal souls and a human dignity that should not be outraged. She cannot endorse that hatred of the citizens of other nations which the jingo politicians often call to their assistance, usually when they mean to put over a plan of self-aggrandizement that will not stand examination. It is Her desire that all men should be brethren in Christ and thus hasten forward the day when all human flesh shall acknowledge the supremacy of the great Father in Heaven.

The soul that will trust to the Church's teaching on patriotism will not only act with prudence, moderation, and charity in all her civic relations, but she will avoid falling into the net spread by those cruel shepherds, the professional politicians.

The Parting of the Ways

Both of them are good ways. They are not opposed. They run parallel to each other and in the same direction, except that one of them lies on higher ground. All men cannot be blacksmiths, nor all men engineers, nor all men farmers. All these are honorable occupations; and, of course, the blacksmith does not oppose the engineer nor regard him as nothing because he has chosen another occupation. The farmer does not hate the blacksmith; for the blacksmith is the man who buys his produce. If all men were farmers they would have enough food of their own production without buying from others, and there would be nobody to shoe the farmer's horses. Where God has made no opposition between two states of life it is foolish for us to try to create such opposition.

Nobody will deny that priests depend on the laity. But it is just as obvious that the laity is dependent on its priests. There must be people to be baptized, to be confirmed, to receive Holy Communion, to be married, and to be shrived; and there must be ministers of God to attend to these duties without distraction. The less distraction is attendant upon the labors of the priest, the more efficiently he will be able to carry out his duties.

It is strange, when one thinks of it, that the same people, who are crying out for "birth control" or some other novelty (greatly alarmed they pretend to be lest the number of human beings on this planet should become too large), should be objecting to a celibate priesthood. In one breath they assert that the burdens of domestic life, where there is a numerous family, are becoming too great. They demand that there be relief somewhere along the line. But, in the next breath, they demand that clerics shall marry. Really it is silly; and somebody, surely, merely wishes to find fault.

Now, if one is not fitted for a certain calling, he will not be happy in that calling. The proper ideal is to put hands to work at the task which they can best perform. There is no denying that the vast majority of men and women are called to the married state. The Catholic Church, least of all, would deprecate that state which is called "honorable" by the Holy Scriptures. She distinctly admits that one in the married state may acquire merit. She teaches that there is a special reward in Heaven for those who conscientiously and dutifully rear a family. The nurturing of the young child is as important in its sphere as that there should be priests or that some should devote themselves to the religious life.

But, says the Church, everything should be seen in its right relation. Marrying and giving in marriage is for this world. The salvation of the soul is more important work than to marry, and those who devote themselves to religion are relatively more blessed than those who, with God, are co-creators of the souls born into the world. And withal there is no intention to belittle in the slightest the honorable state of matrimony.

The whole question is one of vocation. To what state, O soul, as you stand at the parting of the ways, does God call you? For you should seek to do the work for which, in the sight of God, you are best adapted, else you cannot be happy.

The Religious Life.

Should you decide to take the higher path and devote yourself wholly to God, that means that you will become "a chosen vessel" unto the Lord, set apart to the work He has for you to do. You will become one of the commanding officers in the army of the Lord or one of the keepers of the commissary, let us say, from which the fighters draw their supplies. It is not necessary for you to be a priest to follow the religious life. You may join one of the religious orders as a simple Brother and assist in the transaction of the temporal business of the society. You may till the soil to supply the food for your brethren who are devoting themselves to prayer, teaching, or the offering of the Holy Sacrifice. Or, recognizing your aptitude for business, your society may appoint you keeper of its purse. In all societies the members must cooperate and you are doing an important work, one for which—if performed conscientiously and to the glory of God—you have the promise of a special reward as well as the knowledge that, by holding up the hands of your brethren, you make it possible for them to serve at the altar of God and save the sinner from the error of his ways.

If you are a woman, you may become a Sister or a Catechist. St. Paul and the other apostles had the assistance of godly women; and certain women whom Jesus had healed accompanied Him on His tours and ministered unto Him of their substance. Think how many of those, whom the Church has honored by elevation to Her altars, are women! St. Teresa, St. Agnes, St. Margaret Mary Alacoque. Space does not permit mention of more than a few. Some devoted themselves to teaching, others to helping the poor, sick, and unfortunate, and still others to prayer and the contemplative life. More practical members of the Sisterhoods did the housework of the community. And there was a place for all in the noblest of callings. Who, more than members of the Catholic Sisterhoods, have so enshrined themselves in the hearts of grateful mankind?

Holy Persons and Holy Things.

"Holy things for holy persons" are the words found in a very ancient liturgy of the Church. Those who serve in the sanctuary should be holy persons. But, if there are hard duties, there are always compensations, and God never demands the impossible. It is a lovely thought that God promises for every task done at His command the grace necessary for its successful accomplishment. The hostile world sees only man making professions of a more unusual nature than the common lot and it is apt to be critical in an unsympathetic way. Here, indeed, are onerous duties, if one looks upon the state of the priestly life from a worldly standpoint, responsibilities that nobody in his senses will lightly take upon himself. For with special privileges go, naturally, special responsibilities.

The priest, of all men, is closest to God. He handles the Eucharistic Lord. God blesses the people through the hands of the priest who lifts the monstrance. The elements become the Body and Blood of the Saviour through the holy words of Christ which he speaks over them. He is vowed to chastity. It is not an impossible vow to fulfill. Anyone, who will give the matter deep consideration, will perceive that one who has always been chaste will be more likely to continue in this desirable state. The life of the priest is calculated, in all its relations, to give him the true perspective so that he will not be found wanting. The very routine of that life, consisting as it does in spiritual reading, meditation and prayer, will give little room for the devil. The priest has also vowed obedience. He has superiors, the higher officers in the army of the Lord. So the priest is able to deny himself and take up his cross, to go where his superiors send him to work for the Lord. There is this compensation, that his superior has accepted the responsibility. His is the merit because he is obedient.

In the sacrament of Holy Orders, Almighty God, knowing that a special grace is needed for such a task, with such responsibilities, too heavy for men not reinforced by Divine power, confers upon the young man who has made the act of consecration and is prepared, the strength required. It is a grace that will never leave him. He can fall back upon the promise of God as he faces each new difficulty. He is a priest forever. He has the highest dignity which any man in this world can have. Not even the Pope can be closer to God, every day, as he lifts on high the Body and the Blood of Christ. The pilgrim soul can never thank God enough for the kind hearted men who are the friends of everyone who call for their assistance, the men who live closest to God, into whose ears such tales of human failings and human woes are poured, those men who welcome the little life into the fold of the Dear Mother and guide the passing soul as it leaves this world.

Husband, Wife, Family.

At the very moment that Her Lord made marriage a sacrament, upon Holy Church was bestowed the power to guarantee not only the objective security of the family for the sake of social order but also that love (upon which all successful families must be founded) should endure. She has spiritualized the love of man and woman for each other. She has made it like unto the love between Christ and Herself. How many are the difficulties of married life! What burdens to bear! What would weak, erring mortals, who are accustomed to think in a superficial way, do without this grace? As the stress of modern life becomes greater and greater the home would seem to be threatened the more. To the extent that people return to the idea of marriage as a sacrament they will save the home. The view of the Church is the larger one. Her work is done within the hearts of those who enter matrimony. The best that the reformer can do is to remove a few of the external obstacles.

The sight of a young man and a young woman kneeling before the altar of Holy Mother the Church to obtain Her blessing is inspiring. The Shepherd does not promise in vain. The Shepherd has means to keep the sheep from straying.

The Individual and Society.

One of the two ways you have chosen. And now, soul, you labor as a priest of God, as a member of some group of consecrated religious it may be, or as a secular priest. Or you are a Brother or a Sister. But you may be sitting, too, surrounded by your family—a husband or a wife, a father or a mother. We hope that you are happy. But can you be altogether, perfectly happy? Is there not a thorn for each of the roses you gather? As time passes by you are getting old. The body loses its flush of youthfulness, the burdens of age begin to oppress. Soul, a Voice speaks to your innermost heart and says to you that you are not perfectly happy. Your wife may be the very best wife in the world. Your husband may be the kindest husband in the world. Your children may be beautiful and obedient. The trouble is not with any of them. It is with you yourself or the world itself or something else. For what do you long? Whom or what thing do you conceive of as probably able to satisfy those vague or very definite desires of yours, as you sit there and dream?

If you are a sort of philosopher you will be struck by a sense of the disproportion between the amount of effort necessary to merely live in this world and the pleasure you are able to derive from that very life in this world, even if your labor has been blessed and there is no penurious old age to which you look forward with anxiety. If you are not a philosopher, the same sense will be present in your subconscious mind, although too vaguely defined for expression.

For one thing it has always been necessary, on the whole, for you to deny yourself, to serve others. Childhood and youth, when you were carefree and your parents looked out for your safety and comfort, passed so quickly. By the age of twenty you began to plan a home of your own and you began to return to the human race in service to others the debt which you owed for your enjoyment of that brief margin of freedom. And it may very well be that human society in itself is more or less of a burden to bear. At times you are repelled by the colorless nature of the human life around you, you long for an adventure, to try your wings; and it may be that you build castles out of thin air, castles in Spain or anywhere. Tired of the senseless babble of your contemporaries, you seek solace in books, in the written thoughts of men and women long dead; but even there you often find expressed the same follies and the same pedantic platitudes. You are oppressed by the boredom of existence itself.

Is there no remedy? Must one always serve others and have nothing for himself? The deepest core of the soul clamors for self-expression, for that perfect happiness the desire for which is ingrained in every living creature. Soul, do you know the law of love, that law which decrees that only as we love are we beloved? You may, indeed, but not in this world have you ever had full return for your love. You seek a society in which there may be full and complete response, but you will not find it here. Frequently it must occur to you that the love of God, in every step of your path, has made it possible for you to adjust yourself to your fellows, not indeed perfectly but to a degree which has made it possible for you to live in the world. Could you have served those others at all except for the love of God? How often they have proven unlovely and unworthy! But by the same sign you, too, have proven unlovely and unworthy! If God has brought you thus far, without serious harm, will He not lead you on—on into His own presence? He it is for Whom you have been longing, when you, unashamed, clamored for happiness, and happiness for yourself at that! You long for a society that exists nowhere else but in Heaven.

The Passing Bell.

The time has come, soul, when you must face eternity. Here now, while there remain only a few more moments of earth, we shall see who is your helper. You are going the way of all mankind. Death is a terrible ordeal. You cannot take this step alone. Satan is even here. He is questioning God's goodness. You, who wish to live, must die. The injustice of it! Have not other men lived to be older than you, and were they better men? Or the Adversary may encourage you to assume an attitude of unconcern, to fall into a stupor. What does it matter? Death occurs once more, and you, who are nothing, go out—to find what?

But the Shepherd of your soul stands at your bedside and informs you that you face the Particular Judgment in the moment after death. Will you go out unprepared? Here on the border of eternity are a few moments left, moments in which you must be reconciled to God. You arouse yourself in response to the gentle pleading of the Shepherd. You confess your sins, forgive all your enemies, sincerely ask God's pardon, make an act of contrition. The holy oil is produced by God's minister, your body, the temple of the Holy Ghost, is anointed. Your body is signed with the sign of the cross. It belongs to God. He will remember it in the resurrection. Now you receive the Holy Viaticum, the Body and Blood of God. You are reconciled. With such weapons as these, doubly steeled against the foe and the last enemy of man, your soul departs from the body. You hear farther and farther away the sound of someone saying words of comfort and encouragement to a departing Christian soul! The thread of life is snapped. You are gone. But the last words you heard were those of Holy Church, the Shepherd of your soul.

Gone to Judgment! Nothing now can change in the slightest the final destiny of your soul. Behind you you have left the last opportunity for amendment. You are now with God. You confront the Throne. You hear the verdict, "Blessed" or "Accursed"; but the Shepherd of souls still follows you with prayer and Mass if you have died "in the Lord." You, Catholic soul, are never abandoned.

At Last the Goal.

What remains to be said? If you, Christian soul, have heard the word "Blessed" from the mouth of the Lord, you pass either to Heaven, fit for the presence of God by the grace of God, or to the place of penance, to Purgatory for a season. If to the latter, that is because nothing defiled nor unclean can enter the holy place where God dwells. There may have been sins, forgiven it is true, but yet sins for which you did not do sufficient penance to prove to God that you were in earnest when you expressed your sorrow and purpose of amendment. But it is well! You will come forth white. How long will you remain there? God alone knows how long you will require the purifying punishment. But we do know that God hears the prayers of Holy Church. Her masses for both the living and the dead go up to Him and are given due consideration. The Church follows you, one of Her children, even beyond the tomb. She makes bountiful provision out of Her resources even for those who have not been remembered by name. When you, happy soul, look upon Him Who is altogether lovely and enjoy to the full that happiness for which you have longed, you will not forget to thank God for the care that has so lovingly been bestowed upon you by the Shepherd of souls.

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